FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)

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FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #1

1 April 1977 pm in Chuang Tzu Auditorium

Prem kutera. It means a small shrine of love, a small hut of love, a small space for love. Prem means love and kutera means a small place. And that's all that a man needs to be fulfilled: if one can become a small shrine, nothing is lacking.
The very phenomenon of love integrates you, and when love is missing, you start falling apart -- it is the glue that keeps you together. In fact it is the glue that keeps the whole existence together; otherwise stars will fall apart, the trees will fall down, the earth will not care and no child will grow in a womb.
It is love that keeps everything going, and the misery of man is that he has forgotten the language of love. The reason why he has forgotten the language of love is: he has become too identified with reason.
Nothing is wrong with reason but it has a tendency to monopolise; it clings to the whole of your being. Then feeling suffers -- feeling is starved, and by and by you forget about feeling completely. So it goes on shrinking and shrinking and shrinking, and that dead feeling becomes a dead weight, that feeling becomes a dead heart.
Then one can go on pulling oneself just somehow -- it will always be 'somehow'. There will be no charm, no magic,

because without love there is no magic in life, and there will be no poetry either; it will be prose, flat. Yes, it will have a grammar but it will not have a song in it. It will have a structure but it will not have substance in it.

This calamity has become too much: as man has become more and more capable of using reason, he tends to forget love, feeling, emotion, more and more.

By becoming a sannyasin you are taking a risk, the risk of moving from reason to feeling and trying to bring a balance. When feeling and reason are balanced one is free. In that very balance is freedom, in that very balance is equilibrium, tranquility, silence -- otherwise one is lopsided.

When the head is too much, and it is too much, it is very murderous. It does not allow anything which is not profitable, it doesn't allow it to exist. And all joy is profitless, all joy is just playfulness, it has no purpose. Love is play, it has no purpose; so is dance, so is beauty. All that is significant for the heart is meaningless for the reason.

So sannyas means a radical change, and in the beginning one has to put much investment into the heart so the balance is achieved. One has almost to lean too much towards the heart. One has to go to the other extreme to make the balance. By and by one comes into the middle, but in the beginning one has to go completely to the other pole because reason has dominated too much. Just by going into the middle, the domination will not stop.

That's why I say that sannyas is something only for those people who are really courageous -- for madmen only -- because the price of admittance is nothing but your mind: the reason-dominated mind, the logic-dominated mind, the mathematically-dominated mind.

When that is dropped prose is no more at the centre but poetry, purpose no more at the centre but play; money no more at the centre but meditation, power no more at the centre but simplicity, non-possessiveness, a sheer joy of life, almost a madness....

To become a sannyasin is to almost become mad as far as the world is concerned. So you are entering into madness. But that madness is the only sanity there is!

Deva sarven. It means 'all is divine' -- deva means divine, sarven means all. And let this be your attitude, imbibe this attitude as deeply as possible. All is divine, so wherever you are looking you are looking at god, and whatsoever you touch, you touch god. Whether you love or hate it makes no difference -- it is god. In the friend, in the enemy, it is always the same.

Imbibe this... Let it go deep into your heart so it becomes almost an atmosphere around you, so that you need not hold it, it is there! It takes a little time, mm? -- first you have to allow it to sink in.

Touching a rock, remember it is divine -- and the moment you remember, the quality of the touch will change immediately and you will be able to see it and feel it. The rock will start responding in a different way. When you look at the tree remember that all is divine, and you will see that the tree is different because your vision is different, because your eyes are different, because you are different.

You are your world, so when you change your attitude you change the very world in which you exist. We cannot change the world -- that's what the politician has been trying to do, down the ages, and he has failed utterly.

The only way to change the world is the way of religion: change your vision, and suddenly you live in a different world.

We don't live in the same world and we are not all contemporaries. Somebody may be living in the past -- how can he be your contemporary? He may be sitting by your side and he may be thinking of the past; then he is not your contemporary. Somebody may be in the future, already in that which is not yet. How can he be your contemporary? Only two persons who live in the now are contemporaries, but in the now they are no more there -- because you are

your past and your future. The present is of god; it is not of you, it has nothing to do with you.
When two persons are absolutely in the herenow, they are not -- then god is. So we become contemporaries only in god. We live in the same world only when we live in god, otherwise we never live in the same world. You may live with a woman for years, and you live in your world and she lives in her world -- hence the continuous clash of two worlds colliding.
By and by, one learns how to avoid this collision. That's what we call living together: trying to avoid those tricks that we learn, trying to avoid the collision, trying not to come to a clash. That's all that we call family, society, humanity... all bogus!
You cannot really be with a woman unless you both live in god. There is no other love, no other family and no other society.
By becoming a sannyasin you are entering a new world and you are entering a new family; you will be learning new ways of being. Let this be your first fundamental -- it can change you tremendously, utterly -- that all is divine!
So from this moment remember it as much as you can. It is natural that you will forget many times; don't be worried about that. The moment you remember again let it be there. Don't repent about why you forgot for one hour. That is natural -- it is so long a habit; for many lives we have lived in that habit.
So it is natural. Don't repent, don't feel miserable and don't feel guilty. If you can remember even for a few seconds in twenty-four hours, that will do -- because truth is so potential, so powerful, that a small drop of truth is enough to destroy your whole world of untruth. Just one ray of light is enough to destroy the darkness of thousands of years.
So it is not a question of quantity, remember. It is not a question of you remembering for twenty-four hours -- how can you remember? I never ask anything that is impossible, I ask only the very very possible. By and by, I push you and

push you and one day you suddenly see that the impossible has become the possible.
So just whenever you can remember.... Holding the hand of a friend, remember -- and see the transformation, the metanoia. Suddenly you are different, the person is different and the whole relationship changes in that moment.
For an outsider it is still the same -- you holding the hand of the same person, nothing has changed -- but for you everything has changed. And if the other person is also a little alert he will see and feel the change, that some different energy of a different wavelength has started flowing from you, that you are broadcasting something new which was not there a moment before.

[In response to Osho's query the new sannyasin said he had been doing all sorts of work -- cooking...]

It is good to be in many things -- that gives a liquidity. A person who has been in one thing, and only one thing, becomes very fixed and change becomes difficult. It is very good that people go on changing from this to that job; that keeps them fluid.
In a better world everything will be more mobile than it is, and persons should be changing continuously so that nothing becomes a fixation -- a fixation is a disease.
Each new job, each new work, brings a new quality to your being -- it makes you richer. So it is good... and to be a cook is really good, better than to be a professor!

[A visitor who made films said she was stuck in her work, but she was unable to explain what was happening to her.]

You have come home you may not be able yet to realise it. There comes a moment when you have to really go into it... and that moment has come. That's why you were feeling stuck in your work, in your film.
Things go only up to a certain extent, and then unless you change, everything starts falling apart. If you are not

integrated, whatsoever you are doing cannot have real integration, can only be put together superficially, just put together And that putting together will be just a mechanical unity, not an organic unity.

It will be just as you can put a car together -- but you cannot put a flower together that way, a flower has to be grown. It has an organic unity, an inner unity -- it has a centre and the centre comes first, then the petals.

In a mechanical unity parts come first, then the whole. In an organic unity, the whole comes first and then the parts.

So you have come to a point where you can no more continue the way you have been. Now you need a radical change, a radical change of your own being; only then will things flow again and the flow have an organic unity. Otherwise one can write poetry and there will be no poetry in it. And one can write a story, it will not have any centre; it will be much ado about nothing -- a tale told by an idiot, full of fury and noise, signifying nothing.

The significance comes from the person, the poet; it is not in the poetry. If the poet has something overflowing, then the poetry becomes luminous, then it has a glow, it has a subtle unity. It throbs with life, it has a heart, it beats... you can hear the beat of the heart. Then it lives and grows... it goes on growing. It is almost like when a child is born to you, you may die but the child goes on growing. The real poetry will go on growing even when the poet is gone.

That's how a Kalidas or a Shakespeare goes on living. The poetry has something organic in it; it is not just put together.

So unless you take courage for this quantum leap you will remain stuck -- nothing will satisfy you any more, and all that you have been doing up to now will look futile. It is just as if a person has been fast asleep and has been dreaming irrelevant dreams. But when you are asleep, even irrelevant dreams look relevant, inconsistent dreams look consistent, absurd dreams have a certain unity too and look meaningful. Only when you awake in the morning does the absurdity become clear.

That moment of awakening has come! You can use this moment to become more awake or you can become afraid of this and fall asleep again .nd start dreaming. And these moments are rare, very few and far between. A man may not have more than four, five moments of such a type in his whole life. So one moment missed is a great thing, because then it will take ten years, twelve, even fifteen years before the second moment comes.
So my suggestion is that you forget about your work right now, forget about what you are doing right now -- concentrate more on your being. That is the thing, the most fundamental right now.
Do a few meditations here, do a few groups here, and let the feeling for sannyas come. If it comes, allow it and help it; if it does not come there is no need to force it.
And you will become more aware. I can see the possibility very clearly -- but that possibility is just a possibility; it can be missed. I am not saying that it is inevitable, that it is going to happen. It can be missed, hence it is even more precious. It is not just going to happen on its own; you will have to cooperate with it.
Unless you allow it to happen, it will not happen. If you resist it -- it is very delicate -- it will disappear. Your sleep is like a rock and this new possibility is just like a small flower: the rock can crush it, and the rock will try to crush it.
So if you have the feeling for sannyas right now, become a sannyasin, otherwise wait and meditate and let the feeling come. What do you say?

[Osho gives her sannyas.]

Deva means divine and tanmaya means absolutely absorbed in -- absolutely absorbed in the divine. And that is to function as a key for you: your path is going to be that of total involvement1 absorption. Your path is going to be that of being lost....
So here, doing meditations, keep this continuously in mind, that you are to lose yourself. If you are dancing then dance

so totally that only dance remains and you are not there. If you are humming, hum so totally that humming is there but you are not there. And it happens: a moment comes when the humming goes on as if on its own accord. You are not doing it, it is happening. And the dancing happens on its own accord.
Whenever you have that feeling, things will start changing in your life immediately. From that moment things will be totally different, the world will have a different taste -- the taste of tao.
So being lost is the key for you. You are not to become an observer, you are not to stand aloof and see. Awareness is not going to be your way -- awareness will come at the last moment. When you are completely lost, suddenly you will see that you are lost, you are not there, and yet there is a suffused awareness, a twilight awareness -- not very hard but very soft. And it is not coming from you; you are not there. It is coming from nowhere or it is coming from everywhere, which means the same. But you are not to look for it and you are not to practice awareness. You have to practice losing yourself, getting lost -- that is the meaning of tanmaya.
It is one of the most beautiful words I am going to give to you. It is the last stage of love where the lover is lost in the beloved, the devotee is lost in god or the disciple is lost in his master.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #2

2 April 1977 pm in Chuang Tzu Auditorium

Prem means love and aja means unborn. And that's how we exist: we are born like seeds -- something has yet to flower.

The love has yet to happen, it is not yet born; it is there, hankering to be born, it is still in the womb.
Every man is love unborn, hence the misery, the anguish. Because the seed cannot be contented as the seed. It wants to become a tree, it wants to play with the wind, it wants to rise to the sky -- it is ambitious! It wants to flower, to spread its fragrance to the wind -- it is ambitious!
Each human being is born with a great ambition: the ambition is to flower in love, to bloom in love. So I see each human being as a possibility, as a potentiality, as a promise. Something that has not happened has yet to happen, and unless it happens there can be no contentment, no peace; there will be agony, suffering, misery. Only when you have come to a blooming where you feel that now you are fulfilled -- that now you have become that for which you were born, that you have attained your destiny, that now there is nothing any more -- only when ambition completely disappears because it is fulfilled, is a person in bliss, never before... and then a person is in god.
So when your love flowers you become part of god. Otherwise there is a separation, a gulf, and it can be bridged only through love: only the rainbow of love can become the bridge to it.

[In response to Osho's invitation to say something, a sannyasin says: Now that I'm sitting here it just seems to be a lot of rubbish.]

Right... very good! To understand rubbish as rubbish is something very valuable -- then you can drop it very easily. And if a question is felt as rubbish, you have come to the answer.
Ninety-nine questions out of a hundred are rubbish, and because of these ninety-nine questions you cannot even manage to ask the really valuable question. Because these ninety-nine clamour around you, shout, are very noisy, they don't allow the real question to arise in you. The real question has a very silent, still, small voice, and these

unreal ones are great pretenders. Because of these you cannot ask the right question and you cannot find the right answer.
So to know rubbish as rubbish is a great insight. Then it starts slipping out of your hands -- because you cannot hold it long if you know it is rubbish. The very understanding that it is rubbish is enough for your hands to start becoming empty, and when your hands are empty of the rubbish, only the one, the real question, is left.
And the beauty of the real question is that if only the real question is left, the answer is not far away, it is just inside the question. The very centre of the question is the answer. The question is just a capsule in which the answer is hidden, a hard shell that protects the soft answer within. It is just a crust that surrounds a seed.

[The sannyasin then says: Just one thing -- I feel that maybe I need to move more on the outside. I feel blocked from the inside at the moment.
Osho checks his energy.]

You are right, mm? A little outward movement will be helpful, that will give balance.
It is always good to have balance in life -- a little in, a little out. One should not become fixed to anything, in or out, because we are neither in nor out, we are both.
In is also ours and out too is ours. We are transcendental to this duality of in and out, so if you are trying to be in too much, you will become blocked. If you are out too much, then too you will become blocked. So neither be an extrovert nor be an introvert; both are perversions -- excess is always a perversion.
Be in the. middle, so you are available to both the sides. When you need to go out you can go, the in will not hold you; and when you want to go in, the out will not hold you. This is freedom.
A person who is not free to move according to the moment and the situation is a slave. There are two types of slaves:

the extroverts and the introverts. The extroverts are the slaves of the outer: they cannot go in, they don't know how to go in, they have completely forgotten the route. If you talk about going in they simply look at you, bewildered. They don't understand what you are talking about; you talk nonsense, it seems to them. It is nonsense to them -- it makes no sense to them, so it is nonsense.
A person who has become too introverted starts losing relatedness, responsibility, activity, and misses much. He becomes closed in himself, he is like a grave.
The extrovert becomes the politician, the introvert becomes an escapist -- and both are ill, both are neurotic.
The really healthy person is not fixed anywhere. He exhales, he inhales; he exhales freely, he inhales freely. In and out are just like breath coming in and going out, breath coming in and going out, and he is free in both. By being free of both he is beyond both, he has a transcendence. He is the total person.

[A sannyasin says: There are just all these fragments and I don't know what to do with them.]

You cannot do anything; just remain as you are. Just as they have fallen apart, they will start becoming integrated.
A man can have two sorts of unities. One unity is of the ego, and the whole work here is to shatter the ego. When the rope of the ego is cut in many pieces, the parts that it was holding before start falling apart.
Then there is another sort of unity, the organic unity, which has nothing to do with the ego but has something to do with the innermost core of your being. When the ego disappears there is a period in which you will remain fragmentary. If you do something deliberately, you will again bring the ego back -- because all that you can do will be of the ego. So you simply have to wait.
It is just as if you have sown the seeds on the farm, and now you wait for clouds to come and the rains to come. the right season to come, and then they will sprout. Mm? you

cannot go and persuade them and force them -- that will not be of any help.
Once the ego has broken, one falls into pieces -- it is a great achievement. Then you will see by and by that a new organic unity is arising and your fragments are melting and becoming one with a totally new sort of unity that has never been there before.

But that is something that you cannot do. At the most you can only allow space for it to happen.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #3

3 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin who is returning to the West says: I feel vulnerable and somehow strong... I just hope you'll be with me... through all of this turbulence.]

Yes, I will be with you. And this is really important, to be vulnerable and strong. There are people who feel strong only when they are not vulnerable; that strength is bogus. It is just a facade, a camouflage; they are weak -- -persons.
Then there are people who are vulnerable but they feel weak. These people, who are feeling weak when they are vulnerable, cannot feel vulnerable long: sooner or later that weakness will make them so afraid that they close.
So this is the right mind -- to feel vulnerable and strong. Then you can remain vulnerable and each day your strength will grow, and you will become courageous enough to become more and more vulnerable.
A really brave person is absolutely open -- that is the criterion of courage. Only a coward is closed, and a strong person is as strong as a rock and as vulnerable as a rose. Paradox is there -- and all that is real is always paradoxical.

So always remember: when you feel something paradoxical don't try to make it consistent, because that will be false. Reality is always paradoxical: on one hand you feel vulnerable, on another hand you feel strong -- that means a moment of truth has arrived. On one hand you feel you don't know anything, on another hand you feel you know all -- a moment of truth has arrived.
On one hand you always feel one aspect, and on the other hand just the diametrically opposite aspect, and when you have both these aspects together always remember that something true is very close by.
So feel exhilarated -- this is beautiful. And I will be with you....

[A sannyasin says: ... my heart is opening up. I feel very weak and defenseless, vulnerable.
I find it hard to maintain being vulnerable and being open because I don't know what's happening to me.]

I think you have some attitude of rejection towards your weakness. You don't want to be weak, you don't want to show your weakness. You want to show strength, you want to be a strong man. That deep desire is creating the trouble but that desire is just an ego desire.
We are weak! It is just natural: we are born one day and we will be dying another day -- how can we be very strong? And existence in the body is very precarious. Any moment just a little more oxygen, or a little less oxygen, and you are gone! A little less sugar in the blood and you are gone... a little disfunctioning in the brain and you are gone! So how can one be strong?
Life exists in vulnerability... it exists in danger, insecurity. There is no security and there cannot be. Security is only for dead people. They are very strong. Can you kill a dead man? -- you cannot. Can you destroy a dead man? -- you cannot; he is very strong.
The higher the quality of life, the weaker. Look at a roseflower, look at a poem, look at a song, look at this

music [from the ashram's music group which can be heard in the distance] -- it vibrates for a second and it is gone! Look at love: one moment it is there, next moment it is not. Look at meditation....
As you go higher you will find that things become more and more vulnerable. So vulnerability is nothing wrong; it is understanding how life is. To pretend to be strong is foolish because it is wrong. Nobody is strong, nobody can be strong; it is just an ego game. Even Alexander is not strong: one day comes and all his strength is gone.
So just learn to accept it and then there will be a very very deep understanding and a deep flow of energy. You will not feel it as a problem. It is not a problem; it is something very significant happening to you -- don't make a problem out of it.
... Just don't do anything about it. It is there -- enjoy it! If it is weakness, it is weakness. Let it be as it is.
Don't try to improve, don't try to do anything about it. Accept it totally and suddenly you will see it is not a problem at all. Rather than being a problem, it is something to be happy about, to celebrate.

[A couple ask about doing the mother-son, father-daughter meditation: where the two play daughter and father and son and mother.]

Do it alternatively: one day you be the father and she is your daughter, the next day she is your mother, you are the son. Mm? that will be a more harmonious experience and the change will help you.
It is always good to feel each other from different angles, because a man has multi-aspects. And when we are related only in one way, sooner or later that possibility is finished -- one starts feeling a little bored because it becomes repetitive. And always playing the same game, the same game, it loses taste and meaning.
This type of exercise is of tremendous value -- each couple should learn it.... Because she is not just your beloved -- no

person can be defined by any single relationship, a person is such a vast entity. She is a mother too, she is a daughter too, she is a sister too. She is the whole humanity -- so are you!

Each person carries a world within him, and if you really want to know the person you have to know him from all the angles possible. Then two persons can remain charmed by each other for infinity, because then no role is ever fixed. And after a few days when you are again wife and husband, for a change sometimes, then it is beautiful, it is something new! Then it is as if you are meeting after many many days. So make it alternative... and the other exercise will be even more meaningful, because a woman naturally tends to be a mother. Even a small girl tends to be a mother -- all the games of girls are of being a mother -- and a man, even an aged man, tends to be a child. So whenever a man falls in love he becomes a fool -- immediately -- because he becomes a child, and he starts doing things he himself will think are foolish.

Man is basically a child and a woman is basically a mother, so the other one you will enjoy even more. And different kinds of love will arise because a mother has a different kind of love flowing -- it is non-sexual, it has more of compassion in it and no passion; it has a different flavour.

And a child has no sexuality, at least not that he is aware of. His relationship with the mother is certainly more deep-rooted than any other relationship, because a child lives in the mother's womb for nine months. (To the man) So when you think about her and meditate on her being your mother, you become very deeply rooted in her -- there is no other way to be so deeply rooted in a woman.

Go on playing this game. This is a very beautiful process, and it will help your meditation.

But change it: one day this way, another day... otherwise this will become fixed. Change is always good, and always find ways and means to relate with the person in a new way, in a new situation. Never get into a routine. Then the relationship is always flowing. There are always surprises,

and it is good to surprise the other and be surprised by the other; then the relationship is never dead.
Once surprises are finished and you know the whole map of the woman and the woman knows the whole map of you, then the relationship is almost finished. You can carry it on, but it will be just a duty now; it will not have that charm, that magnetism. That romance will not be there... it will not have any poetry. It will have a certain grammar and structure but it will not have any poetry.
You continue, mm? make it a point. And many things are involved in it. This is not a simple process; there are great implications in it. Every girl wants to make love to the father.
... Every girl wants to compete with the mother and possess the father. And girls, small girls, start becoming very coquettish, they start flirting -- and the father is their first love object, naturally.
And it is so with the boy too: the boy wants to make love to the mother and he wants to compete with the father.
He is very disturbed in seeing that the father is more deeply related with the mother: their intimacy is too much and he is not allowed in that intimacy.
Even fathers start feeling jealous of the boy, of the son, because the son is so close to the mother, continuously hangs around the mother, and the father starts feeling as if the son is some other man. The small boy tries to pretend that he is a man; he wants to possess the woman.
These are fantasies from the childhood If husbands and wives can fulfill these fantasies, their minds will uncoil and these deeply repressed things will disappear. They will become more open, more simple, more innocent.
Nothing is wrong in the girl's idea of possessing the father. It is simple, very simple -- because that is the first man she has come to know and naturally she falls in love. That is her first love, and so is the boy's first love his mother.
In fact every man is searching for his mother again and again in every woman. Whenever you fall in love with a woman, watch deeply, analyse it and you will always find

that some characteristic that has appealed to you, belongs to your mother: the way she walks or the way she looks or the eyes or the voice or the way she gets angry. Something is bound to reflect your mother -- that has attracted you. And so is the case with the woman: she is always searching for the father that she could not get -- and it hurts. It was a failure, her first love affair was a failure: she could not possess the father. In the nature of things the father cannot be possessed, so she will find a man somewhere -- someone who is fatherly or who gives some impression of the father. You will he surprised -- it happens here every day and it happens all over the world: a woman tends more to fall in love with a married man than with an unmarried man, because the father, the first love affair, was with a married man. She feels more attracted towards a married man than an unmarried man; the unmarried man does not feel to be very attractive. In fact because he is unmarried it simply proves that no woman has yet been interested in him -- it is not worth trying.

And so is the case with a man -- a man also tends to fall in love with a married woman. She feels more attractive because the first love affair, in the deep unconscious, was with a married woman, with the mother.

Just today I was reading....

After the wedding, the father-in-law was kissing his son's beautiful wife rather too ardently.

'Say, pop' called the jealous groom, 'have a heart. After all, it was I who married felice.'

'What's wrong with my kissing your wife?' replied his pop. 'I have often caught you kissing my wife!'

So this is very good -- it has many implications -- continue it.

[A visitor who has been studying yoga asks about it. She says: I was always doing yoga without really discipline.]

You can continue that way. Sometimes it happens that when you do something on your own it may go well, and when you follow a rigid structure it may not fit you. So you have learned, you know. Now follow your feeling, you need not follow any structure.
In fact everybody has to create his own yoga, because everybody is so different -- how can one follow just a dead rule? The dead rule is just an indication.
It is just as when you purchase material from the shop and then you cut it according to your body and make a dress out of it.
So these rules that are given by patanjali are just material -- you have to cut it and make something out of it for your own use. Nobody can give that to you ready-made.
That's why I am not much interested in yoga. I am more interested in Patanjali -- he gives the basic philosophy of it. If you have understood it, then you can find out your own way. So just don't bother about it.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #4

4 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin returning to the West says he will stay with his brother: My brother is a carpenter on the river -- he works with boats.]

Very good. Just be there, mm? by the river. It is good to be with a carpenter; people who work with their hands are beautiful people. It is not just accidental that Christ was born to a carpenter. It would have been difficult for him to have been born to a moneylender or something like that -- it would have been impossible. That would have been really a miracle!

It is easier to be born of a virgin, not such a great miracle, than to be born of a moneylender or to be born of a politician -- that would have been a greater miracle.
So just go, meditate, sit by the river, mm? and help your brother.

[The sannyasin then says: One day I felt very foolish doing meditations -- they all seemed.... Well, I just felt foolish... and foolish to be sitting here in front of you asking questions.]

Mm, it is a good experience. Sometimes it comes -- because in fact it is foolish. To be seeking is foolish, because that which we are seeking we already have. To meditate is foolish because meditation is not something that you can do -- it is a state of non-doing.
To ask is foolish, because the answer cannot come from the outside -- the answer can only come from your own heart. In fact it cannot come as an answer, it will come as a growth. It will be a blossoming, a blooming of your being.
So in a way it is foolish, but those moments when you feel that it is foolish are very rare moments of wisdom. You cannot feel foolish always, otherwise you will become enlightened!
In the Zen tradition this incidence is repeated again and again in every age with every master: somebody comes and says he wants to become a buddha and the master hits him very hard -- because the question is foolish.
Sometimes it has happened -- not always, because it depends on what type of person is being hit -- if he is really ready and on the verge, sometimes it has happened that with the first hit of the master the person has become enlightened.
He was able to see in that hit that it was foolish to ask how to be a buddha, because he was a buddha!
Now, to ask how to be a buddha is to ask a wrong thing, and if you try to become a buddha you will go astray -- because you are already that!

So these things are going to happen to ever sannyasin by and by, some day or other. Meditating, suddenly there is a ray of light and you see that it is foolish. Sometime sitting just in front of me asking something -- suddenly the realisation that it is foolish: what are you asking? What can be asked and what can be answered?
But those are very rare moments of wisdom when you feel foolish. It is only a wise man who can feel foolish. Fools never feel that they are foolish; they think they are wise. Mm? that is the definition of a foolish man: he thinks he is wise. And a wise man is one who has come to know that everything is foolish.
Very good! Just go and sit by the side of the river and be foolish!

[A sannyas couple ask about their relationship. She says they seem to love each other at different times -- they don't really meet. The man says he wants them to surrender to each other.]

The first thing: you cannot surrender to each other. You can both surrender to love but you cannot surrender to each other -- and if you want to surrender to each other you are heading for difficulty. That is one of the greatest mistakes that lovers commit -- and almost all lovers commit it: they think that the surrender has to be to each other. Then in the name of surrender a subtle domination starts.
The surrender has to be to the god of love, not to each other, otherwise there will be difficulty, much difficulty. How can you surrender yourself to her and how can she surrender herself to you? She will find a thousand and one defects in you and you will find a thousand and one defects in her. One can surrender only to something perfect. It is very difficult to surrender and more difficult when you are in love, because when you are in love you have accepted the other's equality to you.
You can surrender to a master -- you can go to a buddha and a christ and you can surrender -- because from the very

beginning you have accepted that the other is higher. Surrender is easier -- you have already made way for it. But when you fall in love with a woman and a woman falls in love with you, you have accepted the equality of each other; in the very love, equality has been accepted. Now, it is very difficult to surrender to an equal person. So there will be difficulty and unnecessary clash. If you want to surrender and you cannot, you will feel miserable because you will feel defeated and you will feel guilty that you cannot surrender. Because of this idea of surrender you will poison your whole love affair.

Then a very subtle game can start: in the name of surrender you can start dominating and she can start dominating. And women are very very clever in doing that -- in dominating through surrender. They will touch your feet -and their hands are on your neck.

And there is a reason in it: because a woman is a softer sex, more delicate, her ways of dominating are delicate. When a man wants to dominate he will just be aggressive, violent, he will shout. When a woman wants to dominate she will cry and weep. But don't think that she is not trying to dominate -- those tears are to dominate. And of course she succeeds in a better way, because the man cannot cope with it. If the woman starts fighting he can cope with it. If the woman hits him, he can cope with it -- he can hit harder; he has more musculature, a bigger body.

So the woman has to go through the non-violent way. That is the very ancient-most way of the woman -- the non-violent way. She wants to dominate you but not through means that you can sabotage -- you cannot even sabotage her efforts. Now, if you really want to defeat her when she is crying, you have to cry more loudly -- that you cannot do, that is difficult, so you have to surrender. And through crying the woman doesn't seem to be trying to dominate -- that is the beauty of it -- but it is subtle domination.

Then you can go on playing the game that you have surrendered to her; now she should surrender to you. Look, you have surrendered to her -- now what is she going to do?

She should surrender to you! You have surrendered more and she has not surrendered yet. Mm? then the ego starts playing games. No -- don't bring in surrender. You cannot surrender to her, she cannot surrender to you.
And there is a still deeper layer to it. This is my experience -- and I have observed so many people, thousands, single and couples.... One observation: if you are related to a woman sexually, she cannot respect you and neither can you respect her. Respect is difficult because, down the centuries, sex has been condemned so much that it has gone into the guts, into your very blood.
If a woman finds you sexually attracted to her, she already knows that you are ordinary. If you feel a woman sexually attracted to you, you know that she is ordinary. In fact the charm starts disappearing.
If a woman can pretend that she is not sexually interested in you, you will fall at her feet -- she is a goddess! And if a man can play the game of not being sexually interested, the woman can fall at his feet -- he is a god!
But when you are sexually related you suddenly know that the other is as much in need as you are -- how can you surrender to a needy person? You use him, he uses you, so why surrender? What is the question of surrendering? If he gives you something, you give something to him.

[The man says: Because I feel I hold on, I hold back.... I don't want to hold back so much, that's what I mean.]

That is a different thing. First drop this idea of surrendering. You surrender to love, she surrenders to love -- there you will meet. But she is not surrendering to you and you are not surrendering to her, so you cannot say to her that you have surrendered, now she should surrender -- that game cannot be played.
You cannot dominate through surrender and she cannot dominate through surrender, because you are both surrendered to love. Now, there is no way to dominate love.

You are surrendered to something higher than both of you -- that is the meaning of 'god of love'.
The very myth, that there is a god of love, is beautiful, it is a tremendous understanding. Then two lovers can surrender to the god and they remain independent. And when you are independent there is beauty -- otherwise you become just a shadow or she becomes a shadow.
If she becomes a shadow she will never be able to forgive you -- because who wants to become a shadow? If you become a shadow you will never be able to forgive her. If she becomes a shadow, in that very moment you will start losing interest in her -- who loves a shadow? If you become a shadow she will start losing interest in you. We want to love real human beings, not shadows.
So the first thing, very basic: don't think in terms of surrendering to each other. How can you surrender to each other? That is not the question at all -- -forget about it, but both surrender to love. Then you cannot say anything to her and she cannot say anything to you and there is no need to become anybody's shadow: you remain yourself, she remains herself. In fact, by surrendering to the god of love you become authentically yourself and she becomes authentically herself.
You are never as authentic as when you become authentic for the first time. Two authentic beings can love and can love deeply... and then there is no need to hold back.
In fact, why are you holding back? There is some fear that if you don't hold back, if you give all, she will dominate -- then you have nothing else to give. So we give only in parts... we keep the carrot dangling -- that's why we hold back. We keep the mystery.
You don't allow the woman to enter into your whole being and know It totally, because once she knows you totally she may become disinterested. You keep a few comers aloof so that she goes on thinking: 'What are those corners? What more have you to give?' And she goes on and on searching and seeking and persuading and seducing.... And in the same way she is keeping much, holding back.

There is some understanding in it, an animal understanding, that once the mystery is known the mystery is finished. We love the mystery, we love the unknown: when it is known, mapped, measured, finished! Then what else is there? Your adventuring mind will start thinking of other women and she will start thinking of other men. That's what has happened to thousands, millions, of husbands and wives: they have looked into each other totally -- finished ! Now the other has no soul because the mystery is not there -- the soul exists in mystery.

This is the logic in it. But when you are truly independent and you are not worried that she can dominate and you are not surrendered to her but to the god of love, then you can open yourself totally. Because then it is not a question of her being with you or not being with you.

Let me underline this idea: when you are surrendered to the god of love, then it is not very very important whether she remains with you or leaves you or whether you leave her or remain with her. One thing is important, that love remains. Your surrender is towards god, not towards her. And her surrender is towards love, not towards you. So the only question is not to betray love. Lovers can change, love can remain. Once you have understood that, there is no fear.

I am not saying that you have to change -- there is no need -- but this has to be absolutely understood: lovers can change and yet love is not betrayed. You will still be loving -- somebody else, some other representation, some other form, but you will still be loving, she will still be loving. Love has made you so happy that you cannot betray it.

Once this is understood, taken for granted, then you can open totally. And in that very opening you become one. When two persons are open they are not two. Only two closed persons are two -- two open persons are not two. When the walls exist two rooms are two -- when the walls disappear, the two rooms are not two. How can they be two? Without the walls the room is one!

And that is where the fulfillment is. That's what every lover is seeking for, searching for, hankering after, dreaming

about, desiring, but not understanding rightly -- you can go on seeking and searching in a wrong direction.
So the first direction is the idea of surrendering to each other. The second wrong direction is becoming afraid that she may leave you or that you may leave her. Both are wrong, and once those wrong attitudes disappear you can really be open -- there is no fear then; why be closed?
She may not be there the next moment, so why not allow her to see you totally? She may not meet you again -- there is no necessity, there is no inevitability. This may be your last meeting, this moment may be the last moment -- next moment she may die! Next moment she may become attracted to somebody else. Next moment you may die, next moment you may start thinking of some other woman.
So the next moment cannot be predicted. This is the last moment -- why not open? Why not totally give whatsoever you can give? so there is no repentance later on that you could not give to that woman, you were holding back.
When there is no fear of the future, when you are not trying to manage the future, you don't want the future to be a certain way -- you never know. When you remain in ignorance about the future, there is an opening.
And the surrender is not for each other, so there is no fear of domination. You can relax, she can relax. In that relaxation two energies meet and mingle and a single moment can become almost an eternity. A single moment can be so fulfilling that you may live for lives and Not be able to get that fulfillment.
And I am not saying that there is any necessity for you to separate. My whole understanding is: how can you separate then? When you have known that unity of being one, when you have known the ecstasy of it, how can you separate? Not that you have to remain together, but how can you separate? Then something of the eternal has penetrated -- you are joined by god.
That is the meaning of the old term 'married in heaven' -- not in the church! If that one moment of eternity happens, then you have known the other and the other has known

you. And this knowledge does not destroy your mystery -- in fact for the first time it opens the door to the innermost mystery.
This knowledge does not destroy the unknown. This knowledge proves that the unknown is unknowable!

[Another couple said that they wanted their relationship to go deeper. The sexual side of their relationship has not been happening. They are more like brother and sister.]

No, you have not been able to understand what is happening -- you have missed. You both have failed to look into what is happening. If love goes deeper this is what happens!
If love goes deeper, husbands and wives become brothers and sisters. If love goes deeper the sun-energy becomes moon-energy: the heat is gone, it is very cool. And when love goes deeper this misunderstanding that is happening to you also happens... because we have become accustomed to that fever, passion, that excitement, and now it looks all foolish. It is foolish! Now if you make love it looks silly; if you don't make love you feel as if something is missing because of the old habit....
So you will have to understand this coolness that is coming. And of course when you start feeling as one, a fear arises. A fear about what is happening -- because if you become too much one person you will start forgetting the other. The other can be remembered only as 'the other'. Psychologists say that when a child starts learning, he first utters the word 'daddy' not 'mummy'. And that hurts the mother, because she has been taking care of the child and she carried the child for nine months, she is with the child for twenty four hours, but when the child utters the first word he calls 'daddy'. The father is just on the periphery and the mother is so close -- the child is betraying her!
But there is a reason to it: the mother is so one with the child that he cannot call her yet -- that's the reason. She is so one with the child that he does not have the feeling that she is the other. Daddy is not felt as being one with the child

so much; he comes and goes in the morning to the office, then he is no more there. Then he comes in the evening and sometimes comes and plays with the child, and then he is gone -- so he is on the go.

He can be thought of as the other. Sometimes the father is not there, but the mother is always there; the child never misses her. In fact sometimes the child will go away -- he will fall asleep. When he closes his eyes she disappears, but otherwise the mother is there -- so he cannot think of the mother as the other.

So first he will call 'daddy' and then, by and by, one day he will learn the word and will call 'mummy'. The third thing is that he will learn his own name... because that is the most difficult thing for the child.

Now he can understand that the mother is also separate. Sometimes he is hungry and she does not come from the kitchen and sometimes he is wet and she is talking to somebody He starts feeling that she is other -- not absolutely one with him. But he is one with himself, so the last thing he learns is his own name.

So when two lovers start becoming one, the fear arises: 'Are you losing the other?' In a way you are, because the other will not be felt as the other -- hence the idea of brotherly and sisterly love. Why? The brotherly and sisterly love has no excitement; it is a cool thing. It is very cool and calm -- no passion, no sensuality, no sexuality.

And another thing: the brother and sister have not chosen each other; it is a given phenomenon. One day you suddenly found that you are a sister to somebody or a brother to somebody; you have not chosen. Lovers you choose. In choosing a lover there is some ego. With a sister, with a brother, there is no ego point -- you have not chosen; it is god's gift. You cannot change, you cannot go to the government office, to the judge, and say that you divorce your sister and that you don't want to be a brother to her any more. Even if you decide not to be a brother, you still remain a brother -- it doesn't make any difference. There is no way -- it is irrevocable, you cannot revoke it.

When a husband and wife start feeling so much, a fear arises -- have you started taking the other for granted? Has he become a brother or a sister, and so is no more your choice, no more your ego, no more the ego trip All these fears arise, and the past....
You know now that it is foolish, but still the past habit.... Sometimes one starts feeling that one is missing something -- a sort of emptiness. But don't look at it through the past. Listen to me and look at it from the future.
Much is going to happen in this emptiness, much is going to happen in this intimacy -- you will both disappear. It will become absolutely non-sexual, all heat will be gone, and then you will know a totally different quality of love. That quality that will arise in you I call prayer. But that is still in the future, that has not yet happened -- you are on the way towards it. The past is gone and the future has not come. This interim period will be a little hard, but don't think of the past. It is gone and it is gone forever -- even if you try you cannot bring it back. It will be so foolish, it will feel so silly. You can drag it back, you can try, but you will fail and that will create more frustration So don't even try. Just be loving in a new way... Let this new-moon love happen.
Hold each other, be loving to each other, care, and don't hanker for the heat -- because that heat was a madness, it was a frenzy; it is good that it is gone. So you should think yourselves fortunate -- don't misunderstand it.
That is going to happen to each lover here -- if he really listens to me and goes deep.... This is the depth you are asking for when you say that you want the love to go deep -- this is the depth! The passionate love is a periphery, the compassionate love is at the centre -- that is the depth. Just enjoy it: feel blissful, meditate together, dance together. If sex disappears, let it, don't force it. If sometimes it happens, let it happen; if it disappears, let it disappear. By and by, it is going to disappear. Mm? don't be worried by it. It has not given anything, it cannot take anything away. And it is good that you feel it is silly now.

[The man says: I'm getting very bad-tempered. I don't know whether it is the heat or what it is...]

No, my feeling is that because of this new phenomenon which you cannot understand, you may be getting angry -- you may be thinking that something is going wrong. The heat that was being used in the sexual relationship is not being used now in sex -- that too can become anger; the same energy can move in towards anger. So be aware of it -- if you make it anger you will miss. Then again you will get hot through anger but the heat will remain.
Use that energy for more meditative purposes: dance, sing, sing together, dance together. Sometimes sit together, just hold hands, feel the energy, sway together. Make it more subtle now.
It will be coming, mm? Don't be worried. Good!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #5

5 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin, who is leaving, says: It's bothered me for a long time that I feel I never meditated... I opened a lot but I never go inside at all.
Osho checks her energy.]

Mm mm, just come closer. Raise your hands, close your eyes, and if something starts happening in the body energy, allow it. I would like to see where your energy is moving.
... Good! Nothing to be worried about. Simply go on opening, that's your meditation, and forget about going in. Your energy needs to go out. In fact you have always

remained closed -- so your real problem is not to go in, your real problem is to go out.
Basically you have remained in, so this is not the moment to go in. The energy has to go to the outermost periphery. Only from there will it start travelling in, not before that. Before that you can force it, but anything forced is useless, meaningless. It is violence, it is ugly and it cripples one -- it doesn't help growth.
So one very fundamental thing to be remembered: follow wherever the energy is going, rather than forcing the energy to follow you. You are secondary, the energy is primary. The energy is bigger than you; you are just the tiny mind. The energy has existed eternally; this tiny mind has come just now. It may go off again and the energy will Continue. You have attained to many minds in your past, as everybody has. Those minds are being used and then dropped, and the energy goes on.
It is like a wave, a great wave moving, and the mind is just like a small straw. The mind is very tiny, but our whole effort in life is to make the wave move with the tiny straw. We want the dog to wag with the tail. The tail wags with the dog -- vice versa is not possible.
So simply listen to what the energy says: if it is going out then that is right, if it is opening then that is right. That is what is needed, that is what should be. Go with it, and go with it whole-heartedly.
If you start shrinking and you start thinking about how to go in, you will create a division in the energy -- a part will have started moving against the whole. Then there will be conflict, friction, tension anxiety. Simply go with it.
One day suddenly you will see that when the opening has come to its perfection, the energy starts moving inwards on its own accord -- not that you move it in. It is just as when you exhale deeply: you throw all the air out, then the next step, to inhale, is going to be automatic. What can you do? When you have really exhaled, the whole of the air has been thrown out, the necessity is created to inhale; now your whole body will be hungry and thirsty for air. You need not

inhale -- you can simply wait and watch and you will see: the body has started inhaling. With a great rush the air goes into your being.
The same happens in the energy: you go to the outermost periphery, go on opening, then one day you come to the last point from where there is no going ahead. Then the tide turns in, the same energy starts moving homewards.
So simply go with it. Don't create any anxieties and don't create any problem, mm?
... When you come next time I have the feeling your energy will start moving. But don't force: simply go on as it is. Just enjoy this opening, mm?
Keep this box with you and whenever you need me, just lie down, put this box on the heart, remember me, and if something starts happening in the body, allow. Mm? not that you have to do something -- just go with the body. If the hand starts moving, go with it, or if nothing happens remain with that nothing -- no interference. And things are going well. Good!

[A sannyasin therapist says: For about the last five years I've been doing the same kind of work, group work, and in the last year or so it's felt old to me, it's felt stale... I love the work that I do and I want to keep doing it, but I feel that I need something new to do with it. I was wondering if you had anything to say.}

Mm, it is a good feeling, it is a very good feeling -- don't take it negatively. It simply says that you have to be more inventive, innovative, that you have to discover new ways of work, of caring, of helping, that you have to be more creative.
It always happens -- when you start work, new work, you are very creative, you are deeply involved in it, your whole being is in it. It is a kind of honeymoon: energies flow and each small thing seems to be beautiful; whatsoever happens is a great reward and one feels thrilled.

Then by and by you become acquainted with the territory. Then rather than being inventive and creative you start being repetitive. That too is natural, because the more skilled you become in any work, naturally the more repetitive you become. Skill is repetitive.

So all great discoveries are made by amateurs, never by skilled people -- because a skilled person has much at stake. If something new happens then what will happen to his old skill? He has learned for years and now he has become an expert. So experts never discover anything; they never go beyond the limit of their expertise. On the one hand they become more and more skillful, on the other hand they become more and more dull and the work seems to be a drag. Because now there is nothing new which can be a thrill to them -- they know already what is going to happen, they know what they are going to do; there is no surprise in it.

So learn a lesson, that it is good to attain to skill but it is not good to settle with it forever. Whenever the feeling arises in you that now the thing is looking stale, change it, invent something, add something new, delete something old. Again be free from the pattern -- that means be free from the skill; again become an amateur. That needs courage and guts, to become an amateur again, but that's how life becomes beautiful.

So never get fixed. Of course to be fixed has much security, because you know where you are -- you can depend on it, it is dependable, reliable. When you start something new it is not dependable. One never knows whether it will turn out right or wrong, whether one is going in a direction which will bring fulfillment or is moving into a cul-de-sac -- one never knows!

This path may not lead anywhere, you may just come to the end of the road. The old is known -- you have travelled on it, you can go easily, you can go with closed eyes. It does not create any anxiety; you are well-skilled in it.

So skill has something in it, and that is security. It misses something, and that is adventure. So all secure lives will be non-adventurous and all adventurous lives will be insecure.

If you really want to live, then remember: life is with insecurity, life is always when you are moving into something unknown, when you are always risking. It is a gamble! Then there is thrill, again and again there is thrill, and each day brings something surprising.
And that's how one should live -- because security means you have already died before your death.
Look at experts -- famous, world-famous experts -- you will always see that their eyes are dull and dead and that their faces have no glow. They go on doing things like robots. If they are replaced by a robot they will not be missed -- they were just mechanical.
So don't become mechanical. Your work is good. Find new ways in it, try new methods in it -- at the risk of being an amateur, at the risk of being laughed at, at the risk of being a failure. Sometimes you may fail. I am not saying that you may not fail -- with the new there is always danger -- but then there will be thrill. And that thrill is worth the risk -- at any price it is worth it.
So just look into your work and find out how you can go beyond the boundaries that you have made in these five years.
And there is so much to be brought into growth work, into group work, there is so much: infinite is the possibility. And all that is already available is nothing, it is just a beginning! The east has been working for thousands of years and it has invented so much. One feels that there is no end to it. one can go on inventing.
So just look around: whatsoever you have been doing, that is not the end. Open it up again, let the journey start again. Bring in new things -- sometimes bizarre, eccentric, sometimes almost crazy: they all help.
In fact all inventors are thought to be crazy people, eccentric -- they are, because they go beyond the limit. Mm? they find their own pathways. They never walk on the superhighway, that is not for them; they move into the forest. There is danger: they may be lost, they may not he able to come

back again to the crowd, they are losing contact with the herd....
So the urge is perfectly good, the impulse is beautiful. Don't try to crush it and don't try to repress it -- allow it. This is the life impulse -- it is asserting itself against your dead pattern. This is you, this is your future. which is saying 'Nonsense! Now stop it! Enough -- you have done enough! Now do something else.'
So either bring something new into the old work so it becomes new and growing, is not mechanical but becomes organic -- or change: change the whole thing and start doing something new, absolutely new. But that is a second choice: if you cannot change your work, then change it altogether, drop it. Learn from ABC and become a potter or a musician or a dancer -- anything! I'm not saying what to become. Anything will do: a painter, a vagabond, a beggar -- anything will do!
First try to bring something new into your work. If it cannot be done, if your habit has become too dead, then drop the whole habit; then it is not improving. But I don't think it is so. Mm? it can be improved: you can bring new visions, new doors, windows, into it -- new spaces can be opened.
Always remember this impulse -- this will come again and again -- and always trust it: it is your life! It is life saying to you that this habit is too dead now -- either leave it or life will leave you.
A really authentic man goes on changing; that's why a really authentic man can never be consistent. Consistency belongs to death, not to life. A really alive man goes on moving from one extreme to another. He implies all contradictions and he is available for anything; wherever his life impulse leads him he is ready to go.
Ordinarily the mind will say that this is wrong -- you are now established, you are a groupleader, you are this and that; you have a certain name, a certain fame and so many people know you, your work is going well and it is paying you well, things are settled, why bother? Your mind will say

this. Never listen to the mind, the mind is in the service of death.
If you listen to the mind it will say, 'Better that you commit suicide -- then you will be perfectly safe. Life is dangerous, accidents are possible if you are alive. If you are dead, resting in your grave, there is no fear, no accident is possible. Today you have name and fame and prestige -- who knows about tomorrow? So it is better to die and your name and fame will always be there. If you are alive you may destroy something, things may go wrong.'
The mind is in the service of the past, and this impulse that is arising in you is in the service of the future. So there will be a conflict -- but always trust this small, still voice within you.
This is god's voice. It never allows you to become dead, it always pulls you out. If you don't listen for a long time, by and by you forget about it. It goes on knocking, but the knock becomes smaller and smaller and almost inaudible. And I am here to change everything! Good!

[A sannyasin leaving for the West, asks Osho if the names he gives sannyasins are an indication of how they were or what they can become....]

The name can say many things, and I give names to different people for different reasons. I have given it to you as your goal. It means divine homelessness. And homelessness, the space we call homelessness, is a space where you don't belong to anybody and nobody belongs to you. It is utter unattachment.
Ordinarily we are all seeking homes -- home means security, safety. Homelessness means insecurity -- and when you are really happy in being homeless, your happiness cannot be destroyed. Nobody can take it away, because it is not caused by anything.
When one is really homeless, one lives moment to moment. Then one is not planning for the future, one cannot plan for the future. So all this is implied in homelessness.

It is the ultimate goal. That's what buddha calls 'nirvana' -- an absolute space with no centre at all, a centreless space.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #6

6 April 1977 pm in Chuang Tzu Auditorium

... Dweepam -- and this is a special word in the buddhist tradition.
Buddha says to his disciples again and again 'Become an island' -- and by that he means to remain in your aloneness totally. Just like an island unconnected to anything, just you yourself in your absolute aloneness -- then you become an island. And that very possibility of becoming absolutely alone becomes the door to the divine.
If you are related to the world too much, you cannot be related to god. If you are related to things too much, you cannot be related to yourself. If you are related too much without, you cannot be within.
So a feeling of unrelatedness has to be developed, and this is going to help you tremendously. Not that you have to leave all relationship -- no, not at all -- not that you have to leave your parents, your wife, your child, your friend. Nothing has to be left, just the idea of relationship has to be dropped.
Be with your woman but let there be no idea of relationship. Let there be two alonenesses together, let there be two individuals together, but don't lose your independence and don't force the other to lose her independence.
Two islands can be together, very close, but yet they remain islands.

Kahlil Gibran used to say that lovers should be like pillars of a temple: they hold the same roof. In a way they are together and yet far apart.
So be in the world but not of the world; that is the meaning of being an island. Move in the world but unconcerned, unidentified.
The East has developed a symbol for it, the lotus flower -- it remains in water but remains untouched by the water. And that is what Buddha means when he says to become an island.
This word 'dweepam' comes from the buddhist tradition, and I am giving it to you for a certain purpose. The buddhist way of life is going to suit you perfectly -- so read more about Buddha, imbibe the spirit. Read more about Zen, Zen methods of meditation, and they will be of tremendous value to you.

... Deva gatha. It means a divine story... and life is a divine story! We may understand, we may not understand: if we don't understand it we remain miserable, if we understand it suddenly all misery disappears. The moment you start feeling the hand of god in your life as if he is writing your story, then things have a totally different meaning. Without god's hand life has no meaning.
The moment it becomes clear to you that it is god who is writing you, the story that you are, then suddenly everything becomes meaningful. Everything falls into a gestalt, together, and all the pieces that were fragmentary before become a whole -- an organic unity arises out of it.
The purpose of meditation is to make the hand of god visible to you. It is there, but invisible; one has to learn how to make it visible. Once you can see god's hand in your life, all fear disappears, all pain disappears, all negativity disappears. Then the dark night of the soul is over. The morning has knocked at your door....

7 April 1977 pm in Chuang Tzu Auditorium

[The Primal therapy group is present. Osho asks the leader for comments. The leader says it was a very soft group, influenced by a new co-leader. He then asks about a personal problem.]

Mm! First you talk about the group, mm? and when you want to talk about yourself, come separately -- always remember this!

[The therapist says: This is in relation to the group.]

It is nothing to do with the group, mm? it has something to do with you. So whenever you want to talk about yourself, come separately. That is more helpful to the group.
If the groupleader starts talking about his own problems he loses much in the eyes of the group, and then they cannot think how he can help them. It becomes more difficult for them to work with you and to work according to you.
And there is no problem -- even a person who has problems can help others, even an ill person can help an ill person, but it is better if the doctor doesn't start talking about his illness in front of the patient. Sometimes a doctor who has suffered from the same illness may even be more helpful to the patient than any other doctor, because he knows more about the illness from his deepest core. But if the patient is suffering from diabetes and he comes to know that the doctor himself is suffering from diabetes, he will think 'It is better to go somewhere else.' Then the doctor is no longer credible, he cannot be relied upon.
So your problems are your problems. Naturally your problems affect the group, but that has also to be learned. A groupleader has to learn many things, and the most difficult

thing is that he should put aside his own problems. When he is a groupleader he should function as if he has no problems. And you will be surprised -- if you can function as if you have no problems, you will find that you don't have any problems!

Because all problems are make-believe -- you believe in them, that's why they are there. It is an auto-hypnosis: you go on repeating a problem again -- that you are this way, you are inadequate and you are not capable. You repeat this, it becomes a mantra -- it goes on sinking into your heart and it becomes reality.

At least in the group put aside your problems, function as if you have no problems, and suddenly you will see that you have a totally different quality: you don't have any problems.

And that may be very helpful for your own problems also. If you can see this happening, then it is up to you once out of group you take up the problems again or you drop them forever.

A problem can be dropped so easily if you understand that it is you who is holding the problem, not the problem holding you. But we cannot live without problems, so we go on creating them. One feels so alone being without problems -- there is nothing left to be done. What to do? With the problem you feel very happy -- something has to be done ar d you have to think about It: it gives you occupation.

So let this be a rule, not only for you but for other groupleaders also. In fact no other groupleader is doing this; that's why I am saying this to you. When they come with the group they talk about the group and the problems of the group. If they need some help for themselves they can come separately, mm?

Of course you can help in spite of all your problems. All people who are helping are helping with all their limitations. Do you think that Freud had no psychological problems? He became the founder of psychoanalysis and really helped millions of people -- one of the greatest benefactors of humanity -- but he had problems. In fact if he had gone to a

psychoanalyst he would have been given all the labels that psychoanalysis can give; he had all the problems!
He was fortunate that he had not to go through psychoanalysis. He was the only psychoanalyst unanalysed. Of course he could not be analysed, but he had all the problems.
You have all the problems that all humanity has: unless you transcend your humanity, you don't transcend your limitations.
This continuous idea that you are inadequate and you are incapable and you are this and that -- this too is basically very egoistic. You want to be very adequate, but why? You want to be really tremendously capable, but why? Why can't you be satisfied with all the inadequacies and limitations that are there?
Once you accept them you will see that you are starting to flow more easily And your work is going well, you are helping people; there is no doubt about it. Your help can become even deeper, but just put aside your problems in the group.
And next time when you have some problem, come separately.

[A group member, who is a visiting journalist, says: I've been afraid of opening. I know I hold on very tight but I want to let go.]

Mm mm.... If you want, it can happen very easily, there is no problem in it. Life is really very simple and very uncomplicated -- we make it complicated. If you want to open, if you want to relax and be in a let-go, there is nothing that is barring the way, there is nothing like an obstacle, there is no china wall around you. Maybe that is the fear: you know that it can happen.
... The only way to get out of the fear is to let it happen, because once it has happened you will be simply surprised that there was nothing to fear. It was so beautiful -- why

were you afraid? But the mind is afraid of the unknown and the only way not to be afraid is to make it known!
Otherwise the mind continues being afraid, continues being afraid, and it creates so much fear -- all futile, much ado about nothing, unnecessary fuss. It creates so many clouds of fear that one is simply paralysed and cannot move.
So just take a step; become a sannyasin! And it is better to take this step while you are with closed eyes. Close your eyes, mm? it is a blind man's step!

[Osho gives him sannyas, and he begins to cry.]

Good! come here! Allow -- if something happens in the body energy, allow it.
That nightmare is over! Now there will be no fear, mm?

[The new sannyasin says he wishes to return to the West to tell his parents the many things he didn't say to them before.]

You can go but there is no hurry. It is better to go in a more calm and quiet and collected state -- that state is coming. Just going won't help. Going in a totally different space, with a new energy, with more love, with more contentment -- that's your name -- will be helpful, mm? Then one can relate to one's parents.
That is the most difficult thing in the world: to relate to one's own parents. To forgive them is one of the most difficult things, because they have given birth to you -- how can you forgive them?
Unless you start loving yourself, unless you come to a state where you are thrilled by your being -- how can you thank them before that? It is impossible. You will be angry -- they have given birth to you and they didn't even ask you. They have created this horrible person, this nauseous being But you hate. Why should you suffer because they decided to birth to a child? You were not a party to it. Why have you been dragged into the world? So, the rage.

If you come to a point where you can love yourself, when you feel really ecstatic that you are, where your gratefulness knows no limitation, then suddenly you feel great love arising for your parents. They have been the doors for you to enter into existence. Otherwise this ecstasy would not have been possible -- they have made it possible.
Only then is there a new relationship. Otherwise each society in the world has been training children to be respectful to the parents, because each society knows that if the children are not conditioned to be respectful they will kill their parents!

[Osho says that on the surface one might show respect but underneath one continues to hate them.]

But if you can celebrate your being -- and that is the whole purpose of my work here, to help you to celebrate your being -- then suddenly you can feel your gratitude for parents, their compassion, their love. You can not only forgive them, you can feel tremendously grateful, you can bow down at their feet. Once you can love your parents, there is god -- never before it.
And it is not just accidental that god is called 'the father', it is not just accidental. Or in some countries god is called 'the mother' -- it is not just accidental.
When you have come to know your father and your mother and you have loved them, suddenly the whole existence becomes fatherly and motherly. It is through your father and mother that you will know that existence is not aloof, it is not indifferent to you -- it cares, it loves you; you are not just accidental.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #8

8 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin says: It's been a strange time here for me. I've been feeling the West a lot and so have decided to go back. I also feel sad about it sometimes.]

No, there is no need to be sad -- go to the West. One day the west will disappear from the mind, but it will take time. You are conditioned by the west, brought up in the west, brought up by the west -- it is not so easy to get out of any pattern, any culture, any civilisation; it is not so easy.
You can come from one country to another country very easily, travel has become very very easy, but you don't come out from your conditioning -- that is your real country! It is not the West that attracts you, it is your conditioning -- so a thousand and one things will remind you to go to the west, small things. It is too hot and the idea comes to go to the west, the food is not the way you would like it to be and you think to go to the west. Each and every thing -- but it has something to do with your conditioning. It is very difficult to come out of the conditioning, but by and by one starts learning.
When you can come out of your conditioning you are a free man, you are a universal man. You are neither Western nor Eastern, neither English nor Indian nor German nor Japanese -- you are simply a human being. And that is a great freedom, that is real freedom! Then you don't carry a crust around you. You are not in a capsule, the capsule has broken. You don't have an eggshell around you.
When the bird is in the egg he cannot fly -- and that is the situation. When a man is Indian or German or English or American he is in an eggshell. He cannot fly, he cannot open his wings, he cannot use this tremendous freedom that existence makes available.
There are layers upon layers of conditioning. One is conditioned as a german, one is conditioned as a christian, one is conditioned as a catholic and then there are other sects, and so on and so forth. One is conditioned as a man

and another is conditioned as a woman. I am not talking about the biological difference -- that's okay, that has nothing to do with conditioning -- but the man is conditioned as a man. You continuously remember that you are a man, that you are not a woman, that you have to behave like a man -- that you are not to cry, that you are not to weep, that tears are not to be allowed, that that is just feminine, it is not expected of you. This is conditioning, this is a crust around you.

A really free man is neither man nor woman -- not that the biological difference disappears, but the psychological difference disappears. A free man is neither black nor white -- not that the black becomes white and the white becomes black: the skin remains as it was before but the psychological colour is no more there.

When all these things drop you are unburdened. You walk one foot above the earth; gravitation doesn't function any more for you. You Can open your wings and fly any moment and there is no limitation.

So, many times you will be coming and many times you will be going -- but coming and going, coming and going, you will become looser and looser. One day the boundaries will be blurred, you will not know who you are: eastern or western. That's what I am trying to do here.

But it is good to go sometimes. Next time you will hanker less, because when you go you will not find in the west anything that you have been fantasising about. That is just fantasy that arises out of conditioning. When you go to the West you will say 'What is there? Why was I hankering so much? What was there to desire? Why have I come back?' And suddenly you will start thinking of coming back immediately.

So just go and don't feel sad. It is natural, it is a natural process of loosening. By and by the structures no longer carry any meaning for you. And unstructured is what freedom is....

[A sannyasin gives a very poetic description of a beautiful experience he had in a group. At the time he felt crazy, and wanted to share his experience with others.
Osho gives him a 'come close energy darshan'. He calls a sannyasin woman over to help.]

It has been really beautiful!
Raise your hands, this way. Sit back to back and hold his hands, mm? And if something starts happening in both of your bodies, allow it, but don't leave each other's body and don't leave the hands.
... It has been really good!
Do one thing: any time you feel closer to that state, allow it again. You will be able to feel it again, but always remember to allow it only when you are alone. Close the door, sit in the middle of the room, allow it to happen -- it will come -- and go into it as deeply as possible. There is no need to hold back.
Whenever you want to come back out of it, just hold the locket in your hand and give an order to yourself 'Come back!' -- and you will be back. So there is no problem of fear that you may not be able to come back. Just hold the locket in your hand whenever you want to come back, and give the order.
One has to learn to order the mind. It follows -- it is very very obedient if you know how to order it. Don't fight with it, and there is no need to control it. In the very control there is fear. It is because of fear that we control and because of fear that the mind becomes the master and you become the slave.
And you are afraid that if you go beyond a certain limit you will not be able to control. But you are infinitely capable of controlling. The moment you say 'Stop!' it will stop. So just take the locket in your hand and say 'Come back' and you will come back. But allow it only when you are alone, or, if you have a girlfriend, then use the same posture. Then too it will be very easy and the energy, the feminine energy, will be very helpful.

By and by, the same state can be created in the girl too, and when you both feel simultaneously, there will be a great understanding about the male and female energy. You will be able to see her energy melting into your energy, your energy melting into her energy.
But while you do it with a girl or with any woman, any friend -- there is no need for her to be a girlfriend, any woman can do -- never take your hands off: hold the hands, and the backs have to be together... Whatever happens.
If you feel that something is going to be too much and it will not be possible to hold the back and hands together, then stop it -- do it alone.
But this will give you a very very deep experience of feminine energy and male energy and their meeting -- and a different kind of meeting: the meeting of the energies, not of the physical bodies.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #9

9 April 1977 pm in Chuang Tzu Auditorium

[Osho asks a sannyasin couple who is leaving when they will be coming back. The man answers: God knows... maybe fall.]

In the fall? Have you heard the famous Mulla Nasrudin story?
Mulla had saved up to buy a new shirt. He went to a tailor's shop, full of excitement. The tailor measured him and said, 'Come back in a week, and -- if Allah wills -- your shirt will be ready.'
The mulla contained himself for a week and then went back to the shop. 'There has been a delay, but -- if Allah wills -- your shirt will be ready tomorrow.'

The following day Nasrudin returned. 'I am sorry,' said the tailor, 'but it is not quite finished. Try tomorrow, and -- if Allah wills -- it will be ready.'
'How long will it take,' asked the exasperated Nasrudin, 'if you leave Allah out of it?'

So it is better to leave god out, mm? It is dangerous to bring god in. So if you leave god out, when will you be coming?

[The man answers: I don't know!]

Mm, that's better! Ordinarily that's what we do: whenever we don't know, we say 'God knows!' In fact to hide the fact that we don't know, we say 'God knows!' It is better to say 'I don't know', because the moment you say 'God knows' ignorance appears as if it is knowledge -- it is very dangerous.

[A sannyasin asks: I don't know what I have to do, or if I have to do nothing. I don't know if I should just wait at this point.]

Mm mm. If you can do nothing, that is the best, mm? Doing is next best, nothing is the best -- and I would like you to do nothing. It needs much courage to do nothing. To do does not need much courage, because the mind is a doer. The ego always hankers to do something -- worldly, other-worldly, the ego always wants to do something. If you are doing something the ego feels perfectly right, healthy, moving, enjoying itself.
Nothing is the most difficult thing in the world and if you can do that, that's the best.
The very idea that we have to do something is basically wrong. We have to be, not to do. All that I say to people to do is just to help them to come to know the futility of doing, so that one day out of sheer tiredness they flop on the ground and they say 'Now it is enough! We don't want to do anything.' And then the real work starts.

The real work is just to be, because all that you need is already given, and all that you can be you are. You don't know yet, that's true. So all that is needed is to be in such a silent space that you can fall into yourself and see what you are. It is not a question of seeking and finding, it is a question of not seeking and finding!

The very urge to seek, postpones: tomorrow becomes important. And tomorrow never comes -- it cannot come, in the very nature of things.

When you seek, the future is important, the goal is important. And when you don't seek, the present moment is all that is there -- all in all. Then the moment is the only reality and you have to be here. Now that is your choice: if you want to be sad, you can be sad; if you want to be happy, you can be happy. And there is no future, so you cannot postpone -- you cannot say 'Tomorrow I will be happy.'

Through tomorrow we destroy today; through the fictitious we destroy the real. So you can say 'Okay, if I am sad today, nothing to be worried about -- tomorrow I will be happy.' So today can be tolerated, you can bear it. But if there is no tomorrow and no future and nothing to seek for and find, there is no way to postpone -- the very postponement disappears. Then it is up to you to be happy or not to be happy. And the moment, this moment, you have to decide. And I don't think anybody is going to decide to be unhappy. Why? For what?

The past is no more and the future is never going to be, so this is the moment. You can celebrate it: you can love, you can pray, you can sing, you can dance, you can meditate, you can use it as you want. And the moment is so small that if you are not very alert it will slip out of your hands, it will be gone. So, to be, one has to be very very alert.

Doing needs no alertness, it is very mechanical. But don't use the word 'wait' -- because that means the future has entered again from the back door. You follow me?

If you think that you should just wait, then again you are waiting for the future. So doing or waiting are not separate

things. There is nothing to wait for. The existence is as perfect this moment as it will ever be. It is never going to be more perfect, remember -- god is not going to be more perfect. This moment existence has all the perfection that is needed: you are perfect and so is everybody else.

If you can live this moment in its perfection, in its beauty, and celebrate it, there is nothing to wait for. It has already arrived!

So simply do nothing, just celebrate... and celebrating is not doing anything. Small things have to be celebrated -- sipping tea has to be celebrated. Zen people have made a tea ceremony out of it. That is the most beautiful ritual that has ever evolved in the world. There are many great religions and many great rituals are born, but there is nothing like the tea ceremony -- just sipping tea, but celebrating it! Just cooking food and celebrating it ! Just taking a bath -- lying down in the tub and celebrating it or standing under the shower and celebrating it!

These are small things -- if you go on celebrating them, the total of all your celebrations is what god is! If you ask me what god is, I will say the total of all the celebrations -- small, mundane celebrations.

A friend comes and holds your hand. That will be part of your god, so don't miss this opportunity -- because god has come in the form of the hand, in the form of the friend. A small child passes by and laughs. Don't miss this, laugh with him -- because god has laughed through the child. You pass through the street and the fragrance comes from the fields. Stand there a moment, feel grateful -- because god has come as fragrance.

If one can celebrate moment to moment, life becomes religious -- and there is no other religion, there is no need to go to any temple. Then wherever you are is the temple and whatsoever you are doing is religion.

So no need to do...

[An visitor asks: Osho, do things in nature's pattern happen exactly the way they're meant to be or do we have a choice, free will?]

There are two planes of thought: the highest plane is that everything is happening as it should -- nothing ever goes wrong, nothing has ever been wrong, nothing can ever go wrong and effort makes no difference. That is the highest truth, that everything is as it is, and to understand this is to become silent.

The moment you understand this, there is no turmoil. Then whatsoever happens there is an acceptance, because this is how things are bound to happen. There is no fight; a great surrender comes. Everything is god's will and we don't have any other will: his will is our will.

This is the highest truth. But if people cannot understand this, then there is a lower truth which is just for the name's sake a truth -- it is not true, it is a fiction, a fiction to help people.

To those who cannot understand this high stand-point, to those who still live in their egos, it is said 'Yes, you have to do, and by doing, things will happen. If you work hard you will be awarded, rewarded; if you don't work hard you will miss. It is your will, and wherever there is will there is a way....' These are lower truths. A lower truth means a lie -- but there are people who need that lie; they cannot understand the highest truth.

So if you can understand the highest there is no need for the second. The second is just a lie, a consolation for people who cannot relax. They have to do something or other; they will burst forth if they don't have anything to do!. For them, the lower truth.

One day they will also realise that it is all nonsense; things happen on their own accord, nobody is doing anything and nobody can do. But the day they understand this, the higher truth penetrates their consciousness.

So if you can understand the highest, there is no problem -- simply relax. That does not mean that one stops doing. One

goes on doing but one knows that it is god who is doing. Then if you succeed, it is god who succeeds; if you fail, it is god who fails -- and how can god fail? So it must be some misunderstanding. Then there is no problem, no anxiety.
There is one province in Russia -- a very small, hilly place where people have lived the longest. There are still two thousand people over one hundred and fifty, and five thousand people over one hundred. There are a few who are nearing two hundred and one person who has gone beyond two hundred.
The whole scientific world is puzzled as to why they live so long. And they are poor people -- their food is not very rich, they don't eat much, they continuously work hard. Even after one hundred and fifty years they work continuously; they don't have any idea of retirement.
So scientists have been searching for any clues. One of the clues that they have found is that those people believe in fate. They have never bothered about will; they believe it is god's will. So they do their work, they do all that can be done, but they don't have any tensions, they have no anxieties. Not a single man suffers from insomnia and it has not been known in that community that anyone has ever gone mad.
By the evening, as the sun sets, they take their food and go to sleep. The whole community falls asleep and in the morning they start working. But the idea is that it is god who works.
The moment you can understand that it is god who works, all anxiety is dropped; then there is no anguish.
So live according to this highest truth! When one has to choose, why not choose the highest?

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #10

10 April 1977 pm in Chuang Tzu Auditorium

Prem means love, ketan means house -- a house of love or a temple of love, a shrine.
Man can function from three centres: one is the head, another is the heart and the third one is the navel. If you function from the head you will go on spinning thoughts and thoughts and thoughts. They are very insubstantial, dream-stuff -- they promise much, they deliver nothing.
The mind is a great cheat but it has tremendous capacities to delude, because it can project. It can give you great utopias, great desires, and it always goes on saying 'Tomorrow it is going to happen'... and it never happens. Nothing ever happens in the head -- the head is not the place for anything to happen.
... The second centre is the heart. It is the centre for feeling, one feels through the heart. You are closer home -- not home yet, but closer. When you feel, you are more substantial, you have more solidity; when you feel, there is a possibility that something may happen. There is no possibility with the head, there is a small possibility with the heart.
But the real thing is not even the heart. The real thing is deeper than the heart -- that is the navel. It is the centre of being.
Thinking, feeling, being -- these are the three centres. But certainly feeling is closer to being than thinking, and feeling functions as a method. If you want to come down from the head you will have to pass through the heart -- that is the crossroads from where the roads separate. You cannot go to being directly, there is no way; you will have to pass through the heart. So the heart has to be used as a method. Feel more and then you will think less. Don't fight with thinking, because fighting with thinking is again creating other thoughts of fighting. Then the mind is never defeated. If you win, it is the mind which has won; if you are defeated,

you are defeated. Either way you are defeated -- so never fight with thoughts, it is futile.
Rather than fighting with the thoughts, move your energy into feeling. Sing rather than think, love rather than philosophise, read poetry rather than prose. Dance, look at nature, and whatsoever you do, do it through the heart.
For example, if you touch somebody, touch through the heart, touch feelingly, let your being vibrate. When you look at somebody don't just look with stone-dead eyes. Pour out your energy through the eyes and immediately you will see that something is happening in the heart. It is only a question of trying....
The heart is the neglected centre: once you start paying attention to it, it starts functioning. When it starts functioning, the energy that was moving in the mind automatically starts moving through the heart. And the heart is closer to the energy centre -- the energy centre is in the navel -- so to pump it to the head is hard work in fact. That's why all the education systems exist: they teach you how to pump the energy from the centre to the head and how to by-pass the heart. So no school, no college, no university, teaches how to feel. They destroy feeling, because they know that if you feel you cannot think.
If you feel too much then the energy will be stopped at the heart centre; it will never go to the head. It can only go to the head when the heart centre is completely denied. It has to go somewhere, it has to find an outlet. If the heart is not the outlet, it will go to the head.
In fact, the whole educational system which has developed all over the world is just to teach you how to avoid the heart, how to become more and more heady and how to pump the energy directly to the head.
So love is denied, feeling is denied, condemned -- it is almost a sin to feel. One has to be logical and rational, not emotional. If you are emotional, people will say you are childish -- in a way they are literally true, because only a child feels. A grown-up person, educated, cultivated, conditioned, stops feeling. He becomes almost dry, dead

wood -- no juice flows any more. Hence there is so much misery: misery is because of the head.
The head cannot celebrate, there is no celebration possible through the head. It can think about celebration -- it can think about and about and about, but it cannot celebrate. Celebration happens through the heart.
So the first thing for you is to start feeling more and more.... Become an abode of love, a shrine of love, a house of love; this is the first step. Once you have taken this step the second will be very very easy.
First, you love -- half the journey is complete. And as it is easy to move from the head to the heart, it is even more easy to move from the heart to the navel. In the navel you are simply a being, a pure being -- no feeling, no thinking; you are not moving at all. That is the centre of the cyclone. Everything else is moving: the head is moving, the heart is moving, the body is moving. Everything is moving, everything is in a constant flux. Only the centre of your existence, the navel centre, is unmoving; it is the hub of the wheel.
Once you enter that, you have entered samadhi.
Sannyas is the first step towards samadhi...

It means pain of bliss -- and bliss is very very painful. Not because it is painful, but because it is so unknown and so strange that when it happens for the first time, it is almost as if one is dying. It is a death -- the old dies and disappears -- and it is a birth too; the birth is also painful. The new is born. So you are completely destroyed and completely re-created.
So bliss has a pain -- sweet of course, delicious of course. One is fortunate if it happens.
It is just like when a woman gives birth to a child -- she is tremendously happy and yet in pain. But she is happy that the pain is there, because that pain is not just pain -- great life is going to happen through it, a new life is going to happen through it, god is going to create something out of it. That pain is creative.

Anand means bliss, the ultimate state of consciousness where all is joy, uncontaminated by any opposite, by any contrary. It is pure joy -- you cannot even call it joy, because to call something joy you have to remember suffering. So in English there is not really any word into which to translate 'anand'.

In Sanskrit we have three terms: one for suffering, one for joy and one which transcends both -- that is anand. It is neither suffering nor the so-called joy: it is a totally different kind of joy which has no memory of suffering at all, which is completely uncontaminated by the opposite. It is pure oneness and there is no duality.

Ordinarily it is difficult even to conceive of it. Unless you taste it, it is difficult even to understand it. Because all that we can understand needs at least two things, the opposite is a must. We can understand the figure only because of the background. We call this moment night because of the day, we call somebody good because of the bad, we call somebody beautiful because of the ugly. The opposite is a must, the opposite defines it.

But anand means the state when there is no opposite, when you have come to the one, when there is no possibility of the other.

The ocean of god has only one shore. It is very illogical -- because how can there be only one shore i God is illogical. And the state of bliss is illogical. Those who are attached too much to logic can never achieve it, only for crazy people does it open its door....

Fakir means one who has nothing, a beggar. Bliss means one who has all, all that is worth having, and fakir means one who has nothing -- and both these things are two aspects of the same phenomenon.

When you have bliss, you need not have anything at all. You can be a fakir and an emperor -- because you have all that you need, more than you need, so nothing else is needed. Renunciation comes easily when a person has tasted bliss --

then he can renounce anything, because there is no problem.
People are attached to things because they don't have anything within their being. They hope that through things they may have something, so they go on increasing the things around them. They have much and they don't have anything. And the real man has nothing around him and has all.
So anand means you have all that one can ever have -- you just have to look into it. It is there, it is in your very heartbeat. And the word 'fakir' means not to be attached to things. Use things but don't be attached to them; use the world but don't be used by it. The world is very good as a slave -- as a master it is very lousy!

Deva means god, arpitam means surrendered, offered, dedicated. And life has to become a dedication, only then is there meaning -- otherwise it is meaningless. Meaning comes through dedication, and the greater the object of dedication, the greater will be the meaning. So if one is ready to surrender then it is better to surrender to god than to anything else, because anything else will be less.
There are people who are dedicated to countries -- the fatherland, the motherland. That is a very tiny thing to be surrendered to, and foolish, and some adolf hitler will exploit it.
Then there are people who are dedicated to churches -- Hinduism, Christianity, Islam. Better than a country, but still a dogma, a creed, a man-made thing, and something which basically divides humanity. One becomes a Christian, another becomes a Hindu, and there is division, there is conflict, there is violence -- and the beauty and the irony of it is that the violence is in the name of love!
So never dedicate yourself to anything which divides. To dedicate oneself to god means to dedicate to all -- to the whole, to the totality. And by 'god' I don't mean that somebody is sitting there in the sky and managing the world -- that is a very childish concept of god. It is good for

helping children to understand, but it is simply stupid. There is nobody, there is no person there.
The personality of god is diffused in the whole of existence. He is not somewhere, he is everywhere! He is in the stone and he is in the flower, he is in you and he is in me... he is in the lowest and he is in the highest, he is in the atomic and he is in the cosmic.
The personality is diffused. He is like salt in the ocean: taste it from anywhere and it is salty, taste existence from anywhere and it is divine.
So god is not a person. It is better to say that existence is divine; there is no divinity. And when I say 'offered to god', I mean offered to divinity, offered to this divinity of the whole -- and that's what a religious person really is.

[A sannyasin asks if polarity massage can be helpful for sannyasins.]

The idea is absolutely true, very fundamentally true, and can be developed very deeply -- so start working on it. All energies are polar, energy is polar, and the only problem in life is how to create a balance between the polarities.
Man is man and woman too -- now the problem is how to have a balance. If you become too much of a man you become too crude and rough, too gross. If you become too much of a woman, you become too soft.
Imbalance gives you a state which is not conducive to happiness. Balance is conducive to happiness -- so whenever your energies are fifty-fifty, meeting and merging into each other, creating a symphony, a harmony, then you are open to god. Much bliss is possible and the whole existence can pour into you; you are available, receptive.
All the traditions of the world have been working in different ways. In india we call it shiva-shakti, in china they call it yin-yang -- or you can call it negative-positive, man-woman. It doesn't matter what you call it -- but one thing is certain, that all things consist of opposite poles, they exist through

polarity. Once the balance is lost, there is hell; the balance gained, the paradise is reclaimed.
So start working, mm? then I will see how the work is going. And then if something is needed, I will tell you to add it. But the framework is perfect -- you start, mm? Good!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #11

11 April 1977 pm in Chuang Tzu Auditorium

[A new sannyasin asks: What is de-materialisation? Is it possible?]

Everything is possible, possibilities are infinite.
Materialisation is possible and de-materialisation is possible. In fact it is happening all the time.
There was a time when the earth was not there, then it materialised. And there are stars which are disappearing, de-materialising. Now physicists say that when a star de-materialises it leaves an empty hole in its place, a black hole -- just emptiness is left and the whole of the matter simply disappears.
So it has nothing to do with any occult, esoteric religion. It is a scientific fact that out of nothing matter arises and again one day when matter becomes very tired -- and it is not a metaphor when I say 'when matter becomes tired'; it really becomes tired, tired of being -- then it disappears into nothingness. Now it is a scientific fact. It has nothing to do with so-called miracle-creating people -- it has nothing to do with that; it is a simple fact.
Matter has two states: one, the invisible state, and the other, the visible state. The invisible and the visible go on changing -- when matter is tired of being visible, it becomes

invisible; when it is fed-up with being invisible, it becomes visible.
So don't look at things through occult nonsense; be more scientific. And now science is on the verge of mysticism. What physicists are saying today was absolutely inconceivable just fifty years ago.
If the physicists of fifty years ago come back again on earth, they will not believe what nonsense these physicists are talking about. To say that matter disappears into nothingness and nothingness materialises again seems almost a mystical statement.
That's what buddha has said, that out of nothingness existence is born and then it again disperses into nothingness -- nothingness is the very source.
But don't get interested too much in such questions. They are futile, they don't help you in any way. Always remember to be very pragmatic, always remember to be very practical. Ask questions that are going to help you grow, to help you mature, to help you become more aware, more peaceful, more blissful.
Intellectual questions are just meaningless: you can go on playing such questions and answers and you will not arrive anywhere -- it is a sort of intellectual gymnastics.
I am answering you just because I have a deep respect for everyone. If anybody asks anything, only out of respect do I answer, but if you listen to me don't ask such questions; they are not of any relevance.
The only relevant and important thing is how to attain to clarity so that you can see what is.

[As Osho initiates a new sannyasin, he says:]

Raise your hands and close your eyes and if something starts happening in the body, go with it. Just feel yourself not as the body but as energy, as tremendous energy: energy arises and energy starts dancing and you dance with it. If your hands start moving, spinning patterns, allow; if the body sways, allow; if the head starts moving, allow.

Simply go with it -- don't resist and don't hold. That will give me a glimpse of where your energy is....
Come here. Good -- but you are holding back the energy, mm? It can simply explode, and the experience will be of great significance. And it will explode. In the beginning everybody holds it back unconsciously -- not that you are deliberately doing it. It is there just ready to dance, it can immediately overflood you; but we have been unconsciously trained to hold back, we have been trained to control. Through subtle conditionings we have been taught never to go out of control in anything -- in laughter, in crying, in love, in anger -- never to go beyond the limit. There is a limit to everything and we have been allowed only up to the limit and then we have to hold back.
After a long conditioning it becomes almost automatic, like a thermostat. Mm? you go to a certain extent, then suddenly something goes in the unconscious. something clicks and you stop.
Here, I will teach you how to un-control, because only in un-control will you become free. And when the energy is moving spontaneously with no mind behind it to manipulate, to direct, to dictate, then there is tremendous bliss.
The trees are more blissful; they exist on a lower plane but are more blissful. And so are the animals; they exist on a lower plane but are more blissful. And the reason is that they don't know how to control.
Man can be more blissful than the trees and the flowers and the birds, but man has to avoid one trap, the trap of controlling himself.
Once you start controlling yourself you are in conflict. Then one part wants to explode, another part goes on keeping it down, and so you become divided. That is the basic root of all schizophrenia -- you become split, you fight with yourself. To control oneself is to fight with oneself. To control oneself is to fight with oneself, and then energy is dissipated.
You have great possibility -- it will happen. Just remain alert, don't cooperate with this control.

This will be your name: Swami Anand Chetan. Anand means bliss and chetan means conscious -- conscious bliss. Man can have two types of bliss. One is unconscious, you have it in deep sleep. In the morning you can even recapture a little glimpse of it -- you can look back and feel that something was happening which was very peaceful, rejuvenating, energising. Something happened in deep sleep and you feel the after effect even during the day. You have been somewhere, but in an unconscious state.

Sleep is unconscious samadhi -- it is unconscious meditation, it is meditation allowed by nature. But people are losing even that. Even sleep has become too full of dreams, that means too full of the mind, too full of the conscious, too full of the rubbish that one gathers during the day or during a life. People are dreaming for almost the whole night.

And even if they are not dreaming, the dreamless sleep is not very deep, it is very superficial. So thousands of people are more tired in the morning than they were when they went to sleep. This is absurd, but this is happening. Then tranquilisers are needed and sleeping pills and this and that -- a thousand and one devices are created.

Now electro-sleep is being invented, so each night before going to sleep you can fix an electric instrument and it will vibrate your mind and give you sleep. But that sleep will not be the natural sleep that nature allows you. It will be forced -- even sleep will be forced, even sleep will be manufactured by you. It cannot be of any real significance, it will not have any rejuvenating quality. At the most it will give you a rest, but it will not release new life.

So in sleep sometimes we feel blissful, or in alcohol or through drugs we sometimes feel blissful -- these are unconscious ways of being blissful. In making love sometimes one feels blissful -- that too is an unconscious, biological way to fall into silence. But these unconscious ways are not worth much and they are momentary: one pays too much of a price for them.

The whole of yoga is nothing but an effort to create bliss consciously -- that can be done. That is the meaning of your name, 'anand chetan': bliss, conscious.
Much work has to be done; you will become conscious. The energy is there, it is unusually there; in that way you are fortunate. If you work, soon the flow will be coming. You can nope for much and the hope will be fulfilled.

[A visitor said that a sannyasin had told him 'Osho will fix you up.'... A part of me still doesn't want to be fixed up but I became aware of a helplessness; I couldn't do anything by myself.]

That's very good, that's a great beginning -- to feel helpless. That means that the ego can be dropped. It can be dropped only when you feel utterly helpless, when your world is crumbling and you see that everything is collapsing and that on your own there is no way. But that's a great moment in life: that moment of crisis is the moment of spiritual birth too.
It is painful because it is almost like dying. To feel helpless feels so humiliating, but that is the natural thing -- man is helpless! Nothing is wrong in you. That is the very state of life: life is helpless.
If you start feeling that helplessness totally and you accept it rather than rejecting it... rather than thinking that it is something which has to be solved, you start thinking that it is how things are -- it is not a problem to be solved, it is a mystery to be lived, this mystery of being helpless... then surrender comes naturally, surrender comes spontaneously. Surrender becomes the door to come out of it.
Mm? take a jump into sannyas.
You can wait, mm? You can wait, but it is going to happen. For me it has happened, I have given you sannyas; now it is for you to take it any day you feel like, mm? Good!

[A sannyasin had written to Osho saying he would like to ask his partner to marry him, in front of Osho.]

I have to do all sorts of things: marriages, divorces. Very good! Just remember one thing: never become serious about it. Take it very very playfully. Marriage becomes poisoned the moment you take it seriously.

The moment you start taking the other for granted you are already in trouble; then sooner or later you will be on the rocks. Never take the other for granted; that is very insulting! To take the other for granted means that the other has become a means, is no more an end. If the other's freedom remains intact, the marriage is beautiful. Never interfere with the other's freedom.

The mind is very political -- it wants to dominate. So marriage becomes a game of domination: who dominates whom, and how. And the whole time, for twenty-four hours, husbands and wives are trying to find new ways to dominate. Naturally, beauty is crushed, love is crushed and killed, and the whole thing that started as a beautiful experience becomes ugly.

Never take the other for granted and never interfere with the freedom of the other. And the way to do it is not to become dependent on the other, because to become dependent is a subtle way to dominate.

... don't become dependent, remain happy on your own. Your happiness should not be dependent on [her] and [her] happiness should not be dependent on you. You should be independently happy and sometimes sharing your happiness. But it should not be the case that you cannot be happy alone.

If you cannot be happy alone you will start taking revenge, because then she becomes dominating. She is needed for you to be happy, so your happiness is no more a free experience -- it is a sort of prison. And we can never forgive a person who becomes very essential to us; it is impossible to forgive that person.

So you remain happy on your own, she remains happy on her own. Remain individuals, that's what I mean. Ordinarily the wife does not like the husband to be happy on his own

and the husband does not want the wife to be happy on her own. If the husband sees the wife happy on her own, he feels hurt. So she can be happy on her own? -- that means he is rejected or he is not needed. The wife cannot see the husband smiling with anybody else, laughing, talking, enjoying.

The wife cannot even tolerate the husband watching TV and being happy; she becomes jealous of the TV. If the husband is reading the newspaper and is feeling very happy and at ease, she will come and throw away the newspaper, will take the newspaper. The newspaper becomes a competitor: 'I am here and you are reading a newspaper! How do you dare!' This makes things ugly.

And if the husband can be happy only with you, he cannot be happy. If you can be happy only with the husband, you cannot be happy, you cannot be very happy. It is so absurd: it is as if the husband demands that when he is not at home you should not breathe, when he comes home you can breathe -- you must always breathe with him. Your life is together, so you should not breathe alone. And the wife thinks that when you go to the office you should stop breathing. When you come home you can breathe as much as you want, but nowhere else!

That's what is happening with love -- you cannot be loving anywhere else, you cannot be joyful anywhere else. So if the husband cannot be joyful anywhere else, how out of the blue can he be joyful with you? Then to be miserable becomes his habit. For twenty-three hours he is miserable and for one hour the wife allows him to be happy -- so he pretends, and deep down he remains miserable.

My idea of marriage is that two persons who are happy on their own join together to share their happiness -- but they remain independent, they remain individuals. Then there is never any need of divorce. The so-called marriage creates the divorce.

Divorce will disappear only when this so-called marriage disappears -- when marriage is not a legal bondage, when marriage is just a decision taken out of happiness, out of

love and for the moment! There is no promise for the future, that tomorrow you will remain married.
The moment you promise for tomorrow you have already sacrificed even today, and then you will become afraid about tomorrow -- what is going to happen?
If love remains, good; if it disappears, good. And the god of love is very whimsical: it comes when it comes, it goes when it goes. You cannot order it to come now -- you cannot put it on and off like that. When it is there it is there. It is like a breeze: suddenly it is there and suddenly it is gone. So never promise.
This marriage is not a promise for the future; it is just a commitment to this moment. Obviously the next moment will be born out of this moment, and if this moment has really been of value to you, the next moment you will be together -- even more together than this moment. If this moment has been of great happiness, the next moment is going to be of even more happiness because it will grow out of it. It does not come out of the blue, it grows out of this moment. But people promise for tomorrow because they are afraid. Their life is not a growing life, hence the promise.
All promises are false, and an authentic person will never promise anything -- because how can one promise? One is so helpless; who knows about tomorrow? You may die! She may die! She may fall in love with somebody else -- she is an alive person, mm?
So just no promises, mm? Good!

[The Encounter group is present. One member said he had a pattern, in everything he did, of only going so far and then cutting off.]

It is a pattern of almost ninety-nine percent of people, it is a script every child is prepared for -- only to go to a certain extent and not beyond. So everybody more or less is in this trap. A difference is there, but that is only of quantity, not of quality -- of degrees.

You must have had a very disciplined childhood, the parents must have been disciplinarians. They must have been good people, hence the harm. Good people are dangerous! They are too good and they also try to make the children too good. It is out of their love, but all that comes out of love is not necessarily good.

They wanted it for you, but they can do only that which they know; whatsoever their parents have done to them they have done to you. Now you have to go through a process of deconditioning.

So I will suggest that the tantra group will be very good, mm? because basically somewhere the fear is of sex -- as I can see it right now. Mm? all other things are just expressions of it.

The whole humanity has lived very sex-centredly, so everything hangs there. If you can achieve a total orgasm things will immediately change. If you can go into the sex experience deeply, then you will be able to go deeply anywhere else -- the depth of your sex experience will decide the depth of all of your experiences.

If one cannot go deeply into the sexual experience then one can never go deeper into anything else, because that is the most fundamental experience and the most natural experience. Your biology is ready for it, you are not expected to learn anything about it.

For example, if you learn music it is not in-built, you have to learn it. Sex is built in. If you learn poetry or painting or dancing, you have to learn it. Sex is just there -- the script is already given in your biology, it is not a mind thing.

So if you cannot go deeply into sex -- which is such a natural thing -- how can you go deeply into music and how can you go deeply into dancing? If you hold yourself back in sex, you will hold yourself back in dance too. You will not be able to go into any relationship either, because everywhere the relationship tends to become sexual. People are so afraid....

In the West, people have become so afraid even to hold the hand of a friend because somebody may think that you are

gay or something! -- you are holding the hand of a man! Or if you hug a man, you will look all around: is somebody looking or not? Otherwise they will think you are queer or something. Just a simple expression of love, and people have become afraid.

If you relate to a woman you are afraid -- because sooner or later, if you go deep enough in the relationship, the sex problem is going to arise. So you go only so far. You say hello and good-bye and there it ends. Then, by and by, one becomes afraid. And the modern mind particularly becomes afraid, because so many things have become known and the knowledge has not helped you to go deep, it has helped to make you afraid.

Now a man is afraid to make love because he worries about whether he will be able to make it or not. Never before in humanity's history was man afraid, but after Masters and Johnson every man is afraid of whether he is going to make it or not, whether he will be man enough. The woman is afraid -- is she frigid? The woman is afraid of whether she will be able to have the orgasm or not. If she cannot have an orgasm, it is better not to go into sex at all because then it is very humiliating, or she has to pretend.

And the man is so afraid and nervous and trembling inside about whether he will be able to prove to the woman that he is the greatest man in the world. What nonsense! Just being yourself is enough -- you need not be the greatest man in the world. But that fear cripples you, paralyses you.

So almost ninety percent of males suffer from premature ejaculation because of the fear, the trembling. Then it becomes a self-defeating process: once you fail or you don't feel that you have really succeeded, then the fear settles in, then you auto-hypnotise yourself more and more. Then one day you start living out of fear instead of out of love.

So my suggestion is that you do Tantra, mm? And after Tantra do Hypnotherapy, these two; And then remind me again. Things will change -- nothing to be worried about,, mm? Good!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #12

12 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin says: I have a very beautiful relationship... I don't know what to say!]

That's very good! Don't destroy it, that's all, because beautiful things are destroyed so easily. The more beautiful, the more dangerous, because they can be destroyed more easily. The more beautiful, the more delicate -- so handle with care! Otherwise almost always it happens that people destroy beautiful things, and they do it so unknowingly that they don't even feel responsible for it.

Love is always beautiful in the beginning because you don't bring your destructive energies into it. In the beginning you bring your positive energies into it -- both pool their energies positively, the thing goes simply fantastically. But then by and by the negative energies will start overflowing; you cannot hold them back forever. And once you have finished with your positive energy, which is very small... and the negative is very big, mm? The positive is just a small quantity, so within days the honeymoon is over and then comes the negative. Then hell opens its doors and one cannot understand what has happened -- such a beautiful relationship, why is it on the rocks?

If one is alert from the very beginning, it can be saved. So pour your positive energies into it, but remember that sooner or later the negative will start coming in. When the negative starts coming in you have to release the negative alone. Go into a room, release the negative; there is no need to throw it on the other person.

If you want to scream and shout and be angry, go into a room, shout, be angry, beat the pillow. Because nobody

should be so violent as to throw things on other people. They have not done anything wrong to you, so why should you throw things on them? It is better to throw all that is negative into the dustbin.

If you remain alert, you will be surprised to see that it can be done; and once the negative is released, again the positive is overflowing.

The negative can be released together only very late in a relationship -- when the relationship has become very established -- and then too it should be done as a therapeutic measure. When the two partners of a relationship have become very very alert, very positive, have become consolidated as one being and are able now to tolerate -- and not only tolerate but use the other's negativity -- they have to come to an agreement that now they will be negative together also, as a therapeutic measure.

Then too my suggestion is to let it be very conscious, not unconscious; let it be very deliberate. Make it point that every night for one hour you will be negative with each other -- let it be a game -- rather than being negative anywhere, any time. Because people are not so alert -- for twenty-four hours they are not alert -- but for one hour you can both sit together and be negative. And then it will be a game, it will be like a group. After one hour you are finished with it and you don't carry the hangover, you don't bring it into your relationship.

The first step: the negative should be released alone. The second step: the negative should be released at a particular time with the agreement that you are both going to release the negative. At the third stage only should one become natural, and then there is no need to be afraid. Then you can be negative and positive and both are beautiful -- but only at the third stage.

If in the first stage you start feeling that now anger comes no more -- you sit before the pillow, anger does not come. It will come for months, but one day you will find that it is no more flowing, it has become meaningless, you cannot be

angry alone. Then the first stage is over. But wait for the other person also to feel whether his first stage is over or not. If his is also over, the second stage starts. Then for one or two hours -- whether morning or evening, you can decide -- you become negative, deliberately. It is a psychodrama, it is very impersonal.
You don't hit hard -- you hit, but still you don't hit the person. In fact you are simply throwing out your negativity. You are not accusing the other, you are not saying 'You are bad'; you are simply saying 'I am feeling that you are bad.' You are not saying 'You insulted me,' you say 'I feel insulted ' That is totally different, it is a deliberate game 'I am feeling insulted, so I will throw out my anger. You are closest to me so please function as an excuse for me'... and the same is done by the other.
A moment will come when again you will find that this deliberate negativity does not function any more. You sit for one hour: nothing comes to you, nothing comes to him. Then that second stage is over.
Now the third stage -- and the third stage is the whole of life. Now you are ready to be negative and positive; you can be spontaneous.
This is how love becomes a marriage.

[She answers: I feel we are right now in this third stage. I feel I can be negative with him right now.]

If you feel that, do it, mm? Then after three weeks, report to me. Every lover feels that; that's the whole misery of it. Every lover feels that they are settled, that the third stage has come, that this is going to be forever. Then try it! Perfectly good -- with my blessings, try, mm? But this is the foolishness of every lover. This has nothing to do with you; it is the euphoria that love creates.

Just today I was reading about a man....
He went to the doctor, his wife was pregnant, and this was his thirteenth child. So the doctor said, 'It is a little too much

now. And you are so poor, you are unemployed. Your wife is dying because of these pregnancies every year. She has almost become old in middle age. You cannot support these children, you cannot educate these children -- you don't have even a shelter! So why can't you stop? You cannot support them! Next time when you start making love to your wife, think again! Use birth control measures -- remember that you cannot support them!'
The man said, 'When I feel like loving my wife, I also feel that I can support the whole of india!'

And he is right! Those moments are mad moments. Each lover feels that this is something which is going to be eternal, this is something which has not happened to anybody else, and this is going to be there always and always. Each lover feels this, and that's how each lover destroys it. It is not going to be so -- it is never so.
This is a common hypnotic state. So if you want, you can try it, mm?

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #13

13 April 1977 pm in Chuang Tzu Auditorium

Deva means divine, varsha means rain -- and you have to keep that continuously in your awareness, that god is raining on you. And it is not imagination, it is the truth: god is raining every moment. We live only because he goes on raining; the moment the rain stops, we disappear. It is a subtle energy rain -- it is invisible, but life is continuously being given to you.
It is not that one day life was given to you and then god stopped giving life to you, and that a certain quota has been given, so when you finish it, you are finished -- no. Each moment life is being renewed.

We are given only one moment at a time, so to live rightly one needs only to know how to live rightly in the moment. One need not worry about the whole life. If you can take care of the present moment you have taken care of your whole life; then everything will fall into line by itself. If the now is beautiful you have opened the door of the shrine -- everything will be beautiful, and more beautiful every moment because the next moment is born out of this moment. If you live god this moment, you become capable of living him more in the next moment -- you can contain more of god the next moment.

So just think of god showering on you like rain. And when it is raining sometimes just go out and stand in the falling rain with closed eyes: let that be your meditation. Feel, with every raindrop, god bringing freshness, life, to you. In the morning when the sun rises, feel, mm? -- the sunrays are raining on you, in the night the moon. And you can find a thousand and one ways, because he is raining in a thousand and one ways every moment.

If we become aware of all that he is giving, there will be tremendous bliss. Then there is no point in being miserable. Man is miserable because he does not know what he has got, he does not know what is being given to him every moment, he does not know that he deserves nothing and all has been given to him.

The moment we see that we don't deserve anything and yet so much has been given, gratitude arises. That gratitude is prayer.

[The new sannyasin says: I weave tapestries.]

That's very good! That's very meditative work -- Sufis have been doing it for centuries. So now you will be making new patterns and new colours, mm? with more meditation, more love. It can become a great work of art.

[Osho recommended that she do the relationship group, saying that if you know how to relate you have taken one step towards god....]

.... because people are divine. And when you know how to relate -- even how to relate with things -- your whole life changes. When you put on your shoes you can relate with those shoes in a very friendly way, or you can just be indifferent or even inimical. Nothing will be different for the shoe but much will be different for you.
Don't miss any opportunity to be love-full. Even putting on your shoes, be loving. Those moments of being love-full will be helpful to you. Relate with things as if they are persons. People are doing just the reverse -- they relate with people as if they are things. A husband becomes a thing, a child becomes a thing, a wife becomes a thing, a mother becomes a thing.
People completely forget that these are alive beings. So ordinarily people relate to people as if they are things -- they use and manipulate. A religious person will relate even to things as if they are persons -- even with the chair he will have a certain loving relationship, and so with the trees and with the birds and with the animals and with people.
When your quality of relating changes, the whole existence attains to a personality. Then it is no more impersonal, indifferent -- an intimacy arises.

[A sannyasin who is leaving said she feels more security in the ashram and at the same time she wants the freedom of going elsewhere.]

You can go -- nothing is wrong in it, mm? -- but that's how the mind remains in conflict. It is a double bind: you want both security and freedom. And it is not only your problem; it is everybody's problem, more or less. People are in a double-bind -- they would like to love and they don't want any dependence. They would like to love and be happy but they don't want to feel miserable if love disappears. They

would like to have much money but they don't want the problems that come with money. They would like to be as free as a beggar but they don't want to be a beggar. These are double-binds.

And one always remains in misery unless one sees that this double-bind will always keep one miserable. So one has to drop the whole double-bind mind.

The very idea of being free has so much appeal because the ego cannot ever be free -- it cannot be. The ego is a bondage and it wants to be free. It is not possible; if the ego is there, you will be in bondage wherever you are. A new bondage for a few days may not look like a bondage; one you settle you will see it is again the same.

The ego cannot be free and the ego wants to be free!

If you really want to be free you will have to drop all ego desires -- and this desire to be free is an ego desire.

That is the whole secret of discipline: discipline makes you free -- not the way you want freedom but the real way in which freedom comes. The ego wants freedom and the ego cannot be free.

A man who is ready to surrender to a certain discipline is ready to surrender the ego and the whole nonsense of desiring freedom. He says 'Now I will be a slave,' and in that very surrender the ego has been dropped. And when the ego is dropped there is freedom. Now this is very paradoxical but this is how it happens.

If you want to be secure and free, how is it possible? How will you manage? Drop the idea of security and freedom, and you are free and secure. In that moment the very insecurity becomes your security. Insecurity is security and discipline is freedom.

Once you drop the idea of security, freedom... because they are both of the same mind: one part of the mind, one pole of the mind desires freedom, another pole desires security. And the whole mind has to be dropped, not part. This is the whole misery: we want to drop the part, and the part can never be dropped -- either all or nothing. Can you drop one aspect of a coin and keep the other?

And when you see that this is not possible, you put aside the whole mind. And that's what I have been emphasising, that is the meaning of sannyas -- to put the whole mind aside and to live so totally in a discipline. But the discipline will not be felt as discipline, because if the ego is not there, there is no problem.

If the ego is there, again and again you will feel, 'This is discipline and I don't want to be disciplined, I don't want to remain in a structure.' This is the 'I' that says 'I don't want any discipline' and this 'I' which goes on hankering for freedom can never be free.

So only those who really want to be free have to surrender their freedom, have to surrender their ego. Once the mind is put aside with both the polarities together, suddenly a new vision arises. And then one can live. One can live in discipline and freedom: one can be free and it will not go against discipline.

A free man can live in a prison and will be absolutely free, and an unfree person may be free under the sky, absolutely free, but will remain unfree. Meditate over it....

Freedom is freedom from yourself. Freedom is an inner dimension, it is an inner quality of being.

If you put me in a prison, what difference will it make? It will not make any difference. I am so free that I will adjust to the prison; a free man can adjust to anything. Only an unfree man cannot adjust, because he has a certain structure, and that structure will not fit with anything. It will fit only according to its desire, that is its bondage.

Surrendering means surrendering the ego and living without the ego. Go, try, but come back!

[A sannyasin who is leaving says she is worried about seeing her father again: I really want him to approve of what I'm doing. I feel even though he was here and he's been talking about you as well, I still feel he's so disapproving of it all, of what I'm doing.]

Mm mm. It has nothing to do with you. Every father will feel that way, because these so-called love-relationships -- the father's relationship to the children, the mother's relationship to the children or children's relationship to their father -- are all possessive relationships. We don't yet know how to relate and not possess, so wherever there is a possessive relationship there will always be a problem. Now suddenly he will see that you belong to me more than to him. Mm? -- that creates the problem. Nothing is wrong with the person; any father will do the same.

Suddenly he sees that between him and you somebody else is standing. That's why fathers never like it if their daughter falls in love; they hate the lover, they never like him. If they find a boyfriend for the girl then it's okay -- their possessiveness remains.

So down the ages they have been doing that: the father has to choose the boy. In india they still do: the father has to choose, then it is okay. But if you choose, his possessiveness is damaged. You are becoming free, you are trying to be yourself. And that is disobedience, that is rebelliousness: the egos of the parents start hurting.

That happens in the ordinary love relationship, so what to say about when you fall in love with a master? Then your parent's whole possession is at stake. If you were a christian, then christianity is at stake. He has believed in his church: now his church is at stake, his religion is at stake -- his father's, his father's father's -- his whole tradition is at stake! Mm? it is difficult for him to accept it easily.

So try to understand what his problem is. When you understand the problem of the other, when you stand in his shoes, you start feeling compassion rather than fear or anger. Just think about it.

Look at it in this way: after ten, twelve, fifty years, your child goes against me. You are trying to bring him up as a sannyasin and suddenly he goes to somebody else and denies me and says 'I don't believe in Osho, I believe in somebody else.' How will you feel? You will feel hurt! You will feel the child has betrayed you. Look at it in that light.

Mm? your father has believed in jesus or in buddha or in somebody, has lived according to a certain religion, has believed in the bible -- now suddenly here comes Sahajo in an orange dress with a strange man's locket on her mala, doing crazy things and calling them meditations. Now his whole tradition, his whole family tradition, his whole mind, feels shaken. So he feels angry -- it is but natural!

So first feel compassion for him; his reaction is just natural. And if you feel compassion there is a possibility; if you feel fear, then fear can turn into anger any moment. It is very easy, fear and anger are not very far away. Anger can become fear, fear can become anger. In fact, whenever there is a situation in which you feel fear, the same is the situation for anger. If you are powerful, more powerful than the other, you feel anger; if you are less powerful than the other you feel fear. Of course before a father you are not more powerful -- so you feel fear, he feels anger.

One day you will be more powerful. He will become very old; then he will not be a very strong man, he will not have much power, prestige, finance. You will be more powerful one day; then he will fear and you will be angry!

Fear and anger are the same. Just watch two dogs trying to figure out who is more powerful. Both try to show it: they play a game, they exhibit their power, they bark and they jump and they each try to show that they are more powerful than the other. Then within seconds it is decided. They are not as foolish as human beings; they take just a few seconds to decide who is more powerful. They judge -- and immediately they have judged, one startS showing fear. He puts his tail under his leg, shows his back -- finished, the game is finished. The other knows 'Now I am powerful and the other one has shown fear.' Just a moment before, he was showing anger.

Whenever there is a dangerous situation there are two possibilities: fight or flight. Fight means anger, flight means fear. These are the two alternatives. So the fear can turn into anger, anger can turn into fear. And both will make you

distant from him -- and that's not good. In fact you have something now to share with him....

[She answers: Yes, I feel that, but he ties me up in knots with his intellectual questions.]

No, if you understand the whole thing, things will be very simple. He can, he can disturb you very easily, because before him you simply feel tiny. When you face a parent you are simply reduced to your childhood. You start feeling helpless, because for years you have felt helpless before him. Whatsoever he has been saying was the right thing, the rule, the law. If he said no it meant no, if he said yes it meant yes. And you have always obeyed -- or even if you have disobeyed, that too was centred on him: obey or disobey, but he was the source of it, the centre.

So when you face one of your parents again, suddenly you are reduced to being a child and you start behaving in a childish way. That has to be remembered -- and this encounter will be good. Remember that you need not be a child again, because you are no more a child.

Secondly: you have to have more compassion. If he is angry, that is natural; there is no need to react to it. It means that you have to be even more loving to him than you have ever been before. Your love will convert him, not your argument. Argue you cannot; it is very difficult to argue with parents. Mm? there is such a gap. They don't speak the same language; they may appear to speak the same language but they don't.

The gap is such that it is impossible to bridge it. You say something, he will understand something else; he will say one thing, you will understand something else. So argument will not help. Be more loving. Hug him as you have never hugged him, hold his hand as you have never done before. And I know there are many problems which are not concerned personally with you, they are concerned with our whole up-bringing.

A father is always keeping a distance from the daughter. He is afraid that if he is too intimate sexuality will arise. And the daughter is also a little afraid, so they keep a distance. They talk, sometimes they hug also, but only for a moment and then they are separate. The daughter is also afraid because she is also aware, although very dimly, of her own unconscious.

Freud's contribution about this is great. He says that each daughter, in the unconscious, wants to seduce the father. And naturally, each father deep down would like to make love to the daughter, because his wife is no more so young, and the daughter again reminds him of his wife when she was young, healthy, radiant, flowing.

Looking at you your father will see your mother's face of those days when he had fallen in love with her. It is difficult to forget it -- you remind him again. Mm? it is a nostalgia... it is natural.

That's why all the societies insist that nothing, no intimacy, should be allowed between father and daughter, mother and son. Only up to a certain age is intimacy allowed and then it is not allowed -- because the fear is very deep-rooted. All the societies have come across the fact that there is a fear. And children are very very seductive. Mm? the small girl always wants to compete with the mother, she wants to possess the father. Why does the mother go on possessing him? She even starts flirting in her own childish ways, and the mother feels jealous!

Once the child, the girl, becomes a little grown-up, the mother starts becoming a little more jealous and afraid of her. But all these things exist only in the unconscious. We never bring them into the light, and hence their great power over us; once brought to light they start dying. And now you are capable of getting rid of these taboos and repressions. Yes, now you can he free of them. Becoming aware of them is to be free of them.

So very much intimacy is never allowed. This is ridiculous! This fear does not allow us really to relate. So drop all fear. When you go, be really loving to him. Your love will show

that you have changed. Nothing else ever shows one as much as love. You can know much more but you remain the same. You can collect much information -- that will not help. But if your love has changed, if your energy is more flowing, if your love is fearlessly there, if you are ready to become intimate without any fear of any sort, if you open yourself, you help the other person to become open. Your vulnerability provokes his vulnerability.

Authenticity calls to authenticity.

If you are open, you challenge him to be open. If you hold his hand, you will feel he wants to take it away from you... unconsciously. He will become a little fidgety. What if somebody comes and sees? Just watch all this and relax into it and help him also to relax. Once the relaxation has happened, all fears disappear.

So be loving, be more meditative while you are there. Sometimes invite your father to meditate with you or just to sit silently, looking into each other's eyes. Just look into his eyes for five or ten minutes every day -- sit silently and see what happens. This will be more communicative.

And you are ready to do something, that's why I am saying these things; otherwise I would not say it. You are ready: if you just start, things will be flowing. Dance around him, don't argue. Just let him see how joyful you have become. And every parent feels joyful when he sees that his children are becoming joyful, celebrating, happy. Then he will not bother about whether you are a christian any more or not. And let him feel that for the first time you have come closer to jesus. Let him feel that for the first time you are able to love your mother, your father, your family -- you never loved them before. Then coming to me is no more a betrayal; in fact, by coming to me you have come closer to them. This is the basic thing that has to be conveyed, communicated -- that by coming to me you have come closer to them than you have ever been before, and that I am not standing between them, that I am not a wall but a bridge. The bridge and the wall both stand in between. Just

let them feel that your master is not a wall, that he is a bridge.

[A visitor asks: What is the relationship between ecstasy and enlightenment? What is the relationship between the ecstasy that I felt at that point and enlightenment?]

Mm mm. Enlightenment is not a state of ecstasy, it is beyond ecstasy. Enlightenment has no excitement in it; ecstasy is a state of excitement. Ecstasy is a state of mind -- a beautiful state of mind, but still a state of mind. Ecstasy is an experience. And enlightenment is not an experience, because there is nobody left to experience.
Ecstasy is still within the ego, enlightenment is beyond the ego. It is not that you become enlightened: you are not, then enlightenment is. It is not that you are liberated, it is not that you remain in that liberation, liberated: it is a liberation from yourself.

[The visitor continues: I've been studying T'ai Chi for a year, a year and a half.]

T'ai chi is very good -- continue. T'ai chi is very good, looking into yourself is very good. I think just a little balance is needed, because T'ai Chi or looking into yourself are inward-going methods. If you balance them with some outward-going methods, the progress will be more harmonious. Otherwise one can become lopsided. They are good, nothing is wrong in them, they are very good -- but the benefit will be more if you can balance them.
It is almost like breathing in and breathing out: if you only breathe in and you never exhale, that will not be right. In fact to breathe in really deeply, you have to exhale deeply; the deeper the exhalation, the deeper will be the inhalation. And the situation is exactly the same between in-going methods and out-going methods.
So do a few in-going methods and a few out-going methods.

[The visitor adds: I've been studying with Oscar Ichazo. I've done his forty-day training.]

Good, that's very good! Just a little more balance... I can feel that just a little more balance is needed. You have become too self-centred. And it happens -- people who become interested in their own nature and want to know who they are, interested in self-knowledge, become self-centred; it is just natural.

And when you become too self-centred, the very self-centredness becomes the last barrier; that has to be dropped. All chat you have been doing is right; something more is needed. Nothing has to be changed in it, something has to be added to it, and that will bring balance.

Buddha used to insist on meditation and compassion together. He used to say 'When you meditate and feel ecstasy, immediately shower ecstasy on the whole existence. Immediately say "Let my ecstasy be of the whole existence."' Don't go on hoarding it, otherwise that will become a subtle ego. Share it, immediately give it, so that you are empty again. Go on emptying, never hoard.

Otherwise hoarding can be the same: as you hoard money, you can hoard ecstasies, peak experiences, and the ego can be strengthened very much.

And this second type of ego is more dangerous because it is more subtle -- it is a very pious ego, very pure poison. So whatsoever you have done is good, you have been moving in the right track. I would just like you to balance it with some activities which are meditative but out-going.

For example, dance will be very helpful because it is out-going. You expand, you move towards the periphery, the energy flows from the centre towards existence. When you are sitting in zazen -- just sitting and doing nothing with your eyes closed, watching your navel or watching your breathing -- the energy moves from the periphery to the centre.... Both have to be balanced.

And this is my experience with all Arica people: they become too method-oriented and somehow start missing love. Love is an out-going thing.
.... And if love is missing you will start feeling dry, the juice will not be flowing. You will become more silent, you may be a little more collected, calm, quiet, centred, but the juice will not be flowing. You will not feel like singing and dancing, you will not feel like celebrating. And unless you celebrate, you go on inhaling but you don't exhale.
So my emphasis is on both. If I see a person going outwards too much, I try to balance him by inward-going methods. If I see the reverse, then I balance him by outward-going methods.
... Almost all groups are out-going... all that are available in America are outward-going, so a few outward-going groups will be good. We have both types of groups because I have to balance many types of people; those who have never been in any inward-going journey need outward-going groups.

[Osho suggested he do one group. The visitor then said he was due to leave soon but could possibly stay longer...]

It will be good if you stay -- you will need to. So if you can manage to stay a little longer it will be good. At least do two or three groups, and that will give you a glimpse of how energies can become balanced and how it is easier to move in both ways. And that brings a subtle freedom; you are not fixed anywhere.
When you cannot go outside your house you are a slave, when you cannot come inside the house you are a slave. When you can simply come and go as you wish.... When it is too hot you come in, when it is becoming too cold you go out. When you feel you need the sun you-go out, when you feel that the sun is too much and that now you need shade you come in. And you are free -- it is your house.
And don't make any distinction between in and out -- in fact there is none! The reality is not divided between in and out;

it is in/out. Out is one polarity, in is another polarity of the same energy, and it vibrates, it swings between the two. These two are like two banks of a river -- and life flows between the two; it cannot flow with one bank.

[The visitor says: I was afraid to drop my ego because I feel that I have to plan, because I have to have enough money to live.... I'm afraid to just drop it, for I fear I will have no one to give me guidance on where to go.]

In fact, if there is no ego you have more freedom to decide about your future, you become more of a master. When the ego is not there to interfere, your mastery is not less, it is more. And surrender does not make you a slave, it makes you a master.

The ego continuously interferes. What is the ego really? It is all your past experiences accumulated. The past is never going to be repeated in the future, that's the problem. And the ego is always trying to do something according to the past -- which is not going to be possible, so the ego is always frustrated.

The ego means to live according to the past: you have to live in the future, and live according to the past. They never fit together, there is always something or other going wrong, your plans never come together. Whatsoever you propose is disposed -- and then frustration.

... When you stop the ego, when you drop the ego, you are free to live in the future; You are free to think about the future without the past. You have more freedom and more possibility of being fulfilled, of succeeding, and there is less frustration.

If you don't succeed there is no problem, because you know that the future is an opening. It can be dropped; and it is wise to drop it. It is just an unnecessary burden to carry and it doesn't help. It simply goes on promising that without it you will not be able to do anything; it simply threatens you. Try -- for three months drop it and live freely. In three months the world will not disappear; and what can you lose

in three months? Just try for three months and you will be suddenly surprised at how free you become and how life becomes a joy, and how things start falling into place according to you.
A man without the ego is a man flowing with the current of life. A man with the ego is a man flowing up-current, trying to swim up-current -- of course, he is bound to be defeated, mm? Good!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #14

14 April 1977 pm in Chuang Tzu Auditorium

[A visitor says: I have come here with an open heart... and I wish to know.]

Good -- the heart is ready for many things and very very hungry for something to happen. Not only open, but waiting too -- and nothing has happened for the whole life.
You have come into this life with a great thirst for something to happen. The thirst has always been there in the corner. Sometimes you have forgotten it, sometimes you remember it, but you have been feeling that something is missing. You don't exactly know what it is, you don't know where you can find it, you don't know what you have to do about it. It is a very happy situation -- very few people are so hungry. But just hunger won't help. It is a must, it is needed, but it is not enough: something will have to be done.
The food has been prepared, and all the ingredients are available: the flour is there, the water is there, the salt is there, but you will have to mix them -- and make chapatis. Everything is there!

[The visitor says: I was a student of Gurdjieff's teachings for five years.]

Very good! That is the best thing that is available to the west. So you have come to the right person now. After Gurdjieff there is no way except me, so that's perfectly good!.... Very good, but now something more is needed.

[The visitor says: At one time I saw god -- that was when I first met Gurdjieff... and I know it is the only way for me to walk. What can I do to go back?]

There is no going back, and there is no need to go back. You have to go forward, not back.
And that experience that happened was just a glimpse, otherwise it would have transformed you utterly. It was just a glimpse -- it happens sometimes.... Meeting a person like Gurdjieff, sometimes it can happen. Something is just triggered off in you, the very presence functions like a catalytic agent... but it was not your thing, so you missed it.

It can happen many times with somebody....

There is a sufi saying that two persons were travelling in the night. One had a lamp, another had no lamp, but while they were both walking together both paths were lit. The path of the one who had no lamp was also lit, and he was very happy. He never bothered about any lamp -- what was the need?
But then they came to a crossroad, and the man who had a lamp had to go his way. Suddenly there was darkness. Now the other man suffered very much. He started crying and weeping, saying, 'Why didn't I learn how to make a lamp? Why didn't I ask that man how to light a lamp? My own lamp -- even if it were small -- would have been better, but I never thought about it. I was thinking that everything was going so well, so what was the need? The path was lit -- but now' ....

So it happens many times: if you come to a man who has his inner light burning, sometimes suddenly a door opens and your path is lighted and you see all that you could not even believe a second before -- it is there! But this is not your lamp, so this will become a memory and will haunt yoU. Again and again you will think about how to go back. There is no going back, there is no need to go back. You have to go forward. You have to attain to your own light; and that can be done. There is no possibility of going back, and even if there were, the same experience wouldn't satisfy you any more. It would just be a repetition -- it wouldn't give you that thrill: the thrill was in the novelty of it.
Now the same experience is not going to give you any joy. You will say, 'This I know -- but what more is there? What is new in it?' And if it is repeated a few times you will get bored with it: you will not call it an experience of god any more.
One has to go forward, and each day there are new experiences. God is so eternally new that you never have the same glimpse again. He has so many millions of aspects that each day you can have a new vision -- so why bother about the old? There is no need.

Be here for a few days, do the camp, do a few groups, and then if you can come back for a longer time it will be very helpful -- then come back for a longer time.

[The visitor answers a question from Osho: I wish to become a therapist.]

That's very good. That's good work, mm? It may not help the patient but it will certainly help you! You will become more understanding. Helping problem-people, one starts understanding one's own problems. Helping neurotic, psychotic people, you start seeing your own neurosis, psychosis.

It may be helpful to the patient, may not be -- that depends on the patient -- but it will certainly be helpful to you, and it will be a support to your inner work.

Prem means love, ashoka means a state of no misery. It is a Buddhist word. And Buddha never says that the ultimate state will he of bliss, he says it will be a state of no misery -- he always uses the negative. There will be no pain, but he never says there will be happiness -- for a certain reason.... He has come to know -- he has observed thousands of people and he has come to feel -- that the moment you say that there will be happiness, people become greedy; and greed is one of the barriers to attaining it. If you say that there will be great bliss then desire becomes aflame -- and when the desire is there you cannot attain that bliss. So he dropped the words 'bliss, happiness, joy, delight', he dropped all the positive. He said 'Ashoka: there will be no pain, there will be no suffering.'
He says that's all he promises, that there will be no suffering. That's a beautiful attitude, mm? because that doesn't help your greed. Otherwise you start thinking of god, heaven, paradise, and a greed starts to arise; it is very subtle. You want to be, to possess, all that is available, and that very ambition will be the barrier, because only a non-ambitious man can attain. When there is no desire, you attain.
So ashoka is a beautiful word, and it is a name of one of the greatest emperors of the world. He was a follower of Buddha and he tried to spread Buddhism all over Asia, and in such a way as no other religion has spread -- with no sword, with no military, with no army, with no bribery either. He just used to send messengers with deep love, with deep meditation, to go and meet and mingle with people, to let people feel his disciples' energy. If the people became interested in that energy they would start meditating. Nobody else has ever done that.

Buddhism was spread all over Asia, and spread with such love -- nobody was converted forcibly; it was a real conversion of the heart.
... And love is a state of no suffering.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #15

15 April 1977 pm in Chuang Tzu Auditorium

Deva means divinity, divineness, and siddhen means one who has arrived. And that's my basic teaching and basic message, that we are not to go anywhere, we are already in the state, we are already there, we have already arrived. There is nowhere to go; we just have to see where we are. The difference is only of being aware or unaware. If you become aware then you suddenly recognise that you were already there where you have been trying to reach.
One is born as one should be -- nothing has to be added and nothing has to be improved. And nothing can be improved. All efforts to improve create more mess and confusion and nothing else. The more you try to improve upon yourself, the more you will be in difficulties, because the very effort goes against your reality. Your reality is as it should be, there is no need to improve it. One simply grows in awareness, not existentially.
The situation is as if you have not looked into your pocket and you think you are a beggar, you go on begging, and in the pocket you are carrying a valuable diamond which can give you enough treasures for your whole life. Then one day you put your hand in the pocket and suddenly you are an emperor. Nothing has changed existentially, the situation is the same -- the diamond was there before, the diamond is there now: the only thing that has changed is that now you have become aware that you possess it.

So all growth is growth in awareness, not in being. Being remains exactly as it is: a Buddha or a Christ, you or anybody, have exactly the same state, the same space -- but one becomes aware and becomes a Buddha, the other remains unaware and goes on begging and remains a beggar.
Your name, 'deva siddhen', means that god has already been attained, that god is our reality, that we are in god and god is in us. We are not to go anywhere else; the treasure is within.

[Osho suggests the new sannyasin, who has done groups in England, do some groups while he is here....]

The first group you do is Sahaj, it means spontaneity, and the second group you book for is Vipassana. Vipassana is a Buddhist meditation, mm? very different from the groups that you have done. Sahaj and Vipassana are contradictory: Sahaj leads you into deep uncontrol and Vipassana gives you a great discipline. And if we can manage both the polarities, balance arises. If you can be as uncontrolled as you like and as controlled as you like or as the situation demands. then there is freedom.
There are a few people who cannot control themselves -- that's not good. There are a few people who cannot be spontaneous, they control too much -- that too is not good. A real man is free, either to control or not to control. He will look at the situation and respond accordingly; he has no fixed idea.
So do these two groups first, Sahaj and Vipassana, and then by and by I will give you other groups, mm? While you are here much has to be done.

Prem means love and shakya is one of the names of Buddha. He belonged to the Shakya clan so, particularly in Japan, he is also called Shakya.

[The new sannyasin says he has been involved with Subud for seven years: Initially I had quite a few experiences through it, quite different ones as well. It's been very quiet for the last year, or so it seems.]

No, it has been good; it has purified your system and now much more is possible. Subud is very good in purifying the system. We collect many subtle poisons which can be released very easily through Latihan. In fact there is no other way to release them than through Latihan. They are not physical, so yoga cannot be of much help. They are not even psychological, so therapies also cannot be of any help. They are more astral.

So Latihan is very good for cleansing the body, but there it ends. Then one feels quiet and one feels a subtle calmness, but that cannot be the end. One starts feeling that one is missing something -- in fact more so than before, because those poisons were there before and you did not have clarity to see things. Now you have more clarity, naturally you will feel that you are missing.

A clouded mind never feels that it is missing anything, it is not aware at all. So whenever you pass through such a system as subud, one day or other you will feel that the system has done something, but now what?

And it is not yet a perfect system -- it is just a beginning, and it cannot be perfect in the very nature of things.

There are two systems in the world, two types of systems in the world, because there are two types of masters. One type is like Bapak Subud for whom it happened suddenly. He was not preparing, in any conscious way at least, not in this life at least -- it simply happened out of the blue. So he knows the end result, and he can figure out a little about the process; but he was not consciously working for it, so there is no scientific procedure.

For example, for Patanjali it is a totally different thing. It did not happen suddenly out of the blue: he was working consciously for it, step by step. He knows the whole path, so he can give you the whole map. If you are somewhere he

can immediately figure out where you are and what is needed to be done now and what will help you to go ahead. You are never stuck, because the whole system is available; the person himself has passed through it.

It is as if a man walks upwards towards a peak, goes through all the difficulties that a mountaineer has to pass, makes his path, finds it, many times goes astray, again comes back, many times encounters a dangerous situation, and then one day he reaches the peak. This is one way. Then another man takes a hop by helicopter to the peak. Now, this second man cannot be of much help. Maybe he has seen a few things from the helicopter, so he can help you to proceed -- but the man who has been walking the whole way will be of tremendous help.

And there are two types of systems, because this phenomenon happens in two ways: either you have been consciously working for it and then it happens and you can see immediately that your work has concluded in it.... Sometimes it happens that you had been working in your past lives but you are not aware of that in this life. It is as if only a small thing was missing, so you could not attain in the past life. Now just by accident that missing thing falls in line with you -- suddenly, just a small thing was missing: it is there, and it happens. Now you are jumping onto the peak -- and you don't know how you have come to this point, so you can help a little bit but not much.

That's the problem with Subud, mm? -- it happened suddenly. For Mohammedans and Christians and Jews, the concept of one life has become so fixed that they cannot even look into their past lives; the very idea is sacrilegious -- as if you are going against Islam or against Christianity if you start working that way.

If Bapak Subud had been a Hindu or a Buddhist, things would have been different. On the day it happened, the first thing that would have come to his consciousness would have been: 'Now I have to look backwards, go backwards, and see how I attained' -- because nothing really can be accidental. Even things which appear to be accidental cannot

be accidental; they must have a cause-effect chain. So if he had been a hindu or a buddhist or a jain, the first thing would have been to connect with the past lives, to go back immediately.

Even in small things Buddha goes back -- in very small things he immediately goes back. For example, a man took sannyas, became an initiate. He was a very rich man's son and he had lived in tremendous luxury and then got fed up with it. One day, listening to buddha, he became thrilled with this idea.

But it was just a fantasy -- as people fall in love, people fall in love with masters too, but then the honeymoon is over. So after three or four days the honeymoon was over and the young man started thinking what nonsense he had done! Mm? he had been living in comfort, in luxury, with beautiful women, riches, everything, and now he was just a beggar and he had to beg for his own food and had no place to stay. At night, ten thousand monks were staying around Buddha. People were sleeping everywhere, and it was so noisy that he could not sleep the whole night -- he had never slept with so many people!

He was a young man, so he had a place just on the outermost area; the elders were in better spaces.

The fourth night, he became very much disturbed and thought, 'Let the morning come and I will say to Buddha "this is not for me. I cannot sleep -- so many mosquitoes and no space and people go on coming and going."

The next morning he came to Buddha. Buddha looked at him and he said 'So, again the mosquitoes?' The man said 'What do you mean, "again"?'

Buddha said 'In your past life too, because of mosquitoes you could not meditate... for such small things.' The young man was suddenly shocked; he closed his eyes and the scene opened, he was transported into his past life. He could see that he had become a monk, but the mosquitoes were too disturbing -- they are the oldest enemies of meditators -- so he had left. He opened his eyes, bowed down to Buddha and said 'No, no more! This time, no! I am going to stay!'

So in India we have been looking back about small things, mm? because nothing is accidental. Each thing is so connected, it is almost a chain.
So Bapak Subud missed one thing -- he could not go into the past, his mohammedan conditioning became a barrier. There is no other life, so, finished; accidental, just grace. In fact there is nothing like grace -- not that grace does not happen, but it happens according to the laws of cause and effect. It is not something extra that happens, no. One has to pass through a cause-and-effect chain and come to a state where grace can become possible. But the grace is not just an eccentric idea of god, so that it happens to anybody. A great preparation is needed -- one has to become the right vehicle for it.
So, good; Latihan has done much good for you. And my own feeling is that every seeker should pass through Latihan. It is of tremendous importance, and now much can be done.

[The new sannyasin says: I've got a small pottery at home -- my wife and myself do a little. But it's very new and it's quite difficult to make a living out of it.]

It is difficult, but it is very good for your inner centering. Pottery is one of the most valuable things that I would suggest to anybody to do. So even if it is difficult to get a living out of it, continue it and by and by make it your whole job. Even in you have to keep yourself in difficulties, it will be very good.

[A sannyasin described a traumatic incident with another sannyasin: I said she could stay at my place. I was just trying to be very loving and open and then one day I cam home and she was trying to commit suicide.]

Mm, she is mad!...
That can shock you and can disturb your energy.

[Osho gives her a close up energy darshan.]

Your energy is good, nothing to be worried about. She must have disturbed you -- she can disturb people, she has a very weird vibe.
Now, always remember that it is not yet possible for you to be open to everybody and to be vulnerable. One has to be very cautious. One day, when you have become really strong enough, then you can be open to everybody -- there is no problem -- but right now it can be very disturbing. You yourself are very tender and soft; that strength is not there yet so that you can bear all sorts of assaults on your energy. And she is weird....
So next time don't do this. It is better to remain aloof from people right now. When things are happening inside it is better to keep to yourself. If you feel that somebody is really helpful, that his vibration is good for you, it is okay, otherwise not.

[A sannyasin says: I think about sex too much, I drink a little too much. Once you said in a lecture to crystallise your ego, and to me that was to go to the West and get into a rock and roll band. I succeeded, and it's been really terrific. I just wonder about that life-style and... if it's helping spiritual growth. It's good, it's intense, it's what I want to do, but sometimes I think maybe it's making me more neurotic.]

Mm, you continue it -- nothing to worry about. Whatsoever you like, do it! Just one thing one has to remember: never be serious about it, be playful! If things are going well, good; if sometimes they don't go well that too is good -- that has to be remembered.
Neurosis comes only when you cannot accept failure, otherwise there is no question of neurosis. It never comes when one is succeeding, one is never neurotic when one is succeeding. When things are going perfectly well, one is at the top of the world, why should one be neurotic? The problem arises only when suddenly you find that you are no

more at the top. Suddenly things are no more the way they used to be. You are in the ditch, dark and dismal, and now things are not succeeding. At that time, neurosis enters. The same energy that was becoming ambition and on which you were riding, turns against you in failure, starts killing you, starts destroying you. And then neurosis arises.

If every neurotic person were to succeed there would be no neurosis in the world. When Hitler was successful he was not mad; nobody ever suspected that he was mad. But in the last moment he himself knew that he was mad -- he committed suicide.

If a neurotic person can have his way it will never be found out that he is neurotic -- so a few neurotic people are never found out. The problem arises only when you are not succeeding.

One has to be just playful while one is succeeding. Develop that attitude of playfulness. Success and failure is not the point -- to enjoy whatsoever you are doing is the point. You are enjoying it -- so, good, but be playful. It is a game!

Each success is followed by failure, each day is followed by a night and each love is followed by a darkness. If one can remember this -- that this is how things are, polar, and that the polarity changes and the wheel goes on moving.... The spoke that is up will not always be up -- it will have to come down, otherwise the wheel will stop moving. And the spoke that is down will not remain down, it will come up.

Life is a progression, a movement, nothing is static. Now you are young, one day you will be old. Now you have so many friends, one day you will not have any friend. Now you have money, one day you will not have any money. These things are possible.

If you are playful, nothing is wrong. Then do whatsoever you want to do -- just one quality has to be developed: playfulness. To me that is the greatest virtue. Continue, enjoy, and side by side start doing my work also....

Make it an orange group -- then it will be my work too: you can enjoy it and the work can happen. Very good -- don't get out of it, be in it. Just be playful in it!

[The sannyasin says: Sex is a big thing for me because I'm married but I don't stop desiring other women.]

No, it is not an exception -- it is the rule. A married person is in trouble. It is not a question of your having a beautiful wife, it is a question of her being a wife. All beauty becomes irrelevant. Who wants to love a wife or a husband? A wife is an institution, so is a husband. One wants to love a woman, not a wife -- and a woman is a totally different thing. But we are in such a hurry to turn every woman into a wife; then we are in trouble, because the beauty is only when something is not attainable.

When the woman is unapproachable she is tremendously beautiful. When she is in your hands, the illusion by and by fades away; then it is a mirage. Others' wives will look beautiful -- that's how the mind functions. That which is distant is beautiful, that which is not available is enchanting, that which you cannot have creates fantasies in you.

If the institution of wife and husband disappears from the world, sex will almost disappear, ninety percent of it. It is the institution that goes on keeping people sexual. It is the institution of marriage that keeps on making prostitutes, keeps on having a thousand and one sorts of professions in the Society. The root cause is somewhere in the institution of marriage -- because you are tethered together tied together, and you would like to be free. You feel responsibility and you feel the foolishness also -- you have a beautiful wife: why? But it is not a question of why. She is a wife, she is available, she is yours, you take her for granted, that's why.

The other woman is not your wife, and who knows? -- she may have some ways of loving which you are missing. Who knows? -- there may be something more to love, and maybe your wife is not capable of delivering that or maybe it is not happening between you and your wife and it may happen with somebody else. Who knows? These doubts and these desires go on playing havoc.

I will suggest some groups for you. The first group is Centering -- twenty-third to twenty-ninth of April, mm? and the second group is Tantra -- the thirtieth of April to the second of May. The third group is Leela intensive -- the fifth of may to the tenth of may. These three groups will help tremendously. Good!

[A visitor says: I want to know why I came. I never meditated or anything before.]

Mm mm. Just close your eyes and raise both your hands. If something starts happening in the body energy you allow it -- any trembling, shaking.
Good... very good! Come back. So you belong to me -- that's why you have come! You may not be aware, but you will become aware soon. In this life you may not have even thought about meditation, but you have been working through many lives. The work has never been completed, it hangs incomplete, but it is in the unconscious. You are not aware of why you have come and why you should be here at all, but you will become aware soon. Some day suddenly it will surface into consciousness; then everything will fit together.

[A visitor says: There are many voices in me that say I am always doing the wrong thing all the time.]

Mm, I understand. You are not critical, nobody is; it is just that your parental voices are too strong inside. They are critical, they don't enjoy you enjoying your life. So kill the parents, get rid of them.
This critical voice is never yours. Mm? you were a child and the father said 'Don't do this' and the mother said 'Don't do this.' Whatsoever you wanted to do was always wrong. And whatsoever you never wanted to do, they wanted you to do -- and that was right.
Mm? so you are in a double bind. The right is there, which you don't want to do -- so if you do it, you do it as a duty.

Then there is no joy; you feel that you are destroying yourself, you are wasting your life. If you do that which you like, you feel guilty, you feel that you are doing something wrong.

So you have to get rid of your parents, that's all. And it is a very simple thing, because you are now a grown-up -- they are not there, it is just inside your own mind.

By 'killing the parents' I don't mean to go and kill the parents -- I mean kill this.... This is absurd -- just a hangover of the past. You are no more a child: recognise the fact. Take the responsibility into your own hands, it is your life. So do whatsoever you like to do, ant never do anything that you don't like to do. If you have to suffer for it, suffer, but don't do it; do only that which you enjoy. If you have to suffer for it, suffer for it. One has to pay the price for everything; nothing is free in life. Then that is the price.

If you enjoy something and the whole world condemns it, good! let them condemn. You accept that consequence because you like it so much, it is worth it.

If you don't like a thing and the whole world says 'beautiful' it is meaningless, because you will never enjoy your life. It is your life -- and who knows? tomorrow you may die. So enjoy it while you are alive! It is nobody else's business -- neither the parents nor the society's nor anybody else's. It is your life. And when you die the society will continue, so don't bother about the society.

When you die, only you die -- nobody dies in your place. Your death will be absolutely individual. Death proves only one thing, that each individual is individual. And death is going to be yours, so how can life be of somebody else? You cannot live a borrowed life; you have to live your own life. Death will be yours -- nobody will die for you. So you have to live for yourself; you are not to live a pseudo-life, a pretentious life.

That's all my teaching is: to make you so aware of the foolishness that we go on doing. This is just foolish, a hangover from the childhood. Nobody is there, just a tape inside which goes on playing itself again and again.

[Osho gives her sannyas.]

Now I am giving you a new birth, so you can forget the past and the past childhood and the parents and the way you have lived up to now and the way you have been up to now. Let it be a clean break. Feel discontinued with the past and start living from this moment. This is your birthday. Forget the old birthday -- it has nothing to do with you, because you never lived your life, so it was not your life. You were playing a role in a story; the script was written by others. By your becoming my sannyasin, I make you free to write your own story and to play your own role. I make you absolutely free to do whatsoever you want to do. I don't give you any discipline. I simply give you a love, a respect towards life.

It is your life -- you have to be respectful towards it. It is your life -- you have to trust it and you have to go with it, wherever it leads. Even if you have to go astray, go. There is nothing wrong in going astray, because only those who go astray come back. Even if you have to commit an error, do it -- because only by mistakes do we learn, and there is no other way to learn.

Those people who never commit mistakes never learn anything, they never grow. All growth needs the courage to commit mistakes.

From this moment only do that which you like to do, whatsoever the cost.

[A visitor asks: Many of the meditations done here involve a great deal of physical activity, and I'm wondering about how long distance running is.]

It is very good, really good! If you can do that, it is a perfect meditation. Jogging, running, very good; swimming -- anything in which you can get totally involved, lost. Only the activity remains, you are not -- the ego cannot function.

When you are running there is really only running, there is no runner. And that's what meditation is.
If there is only dance and no dancer -- meditation. If you are painting and there is only painting and no painter, then it is meditation. Any activity which is total and in which there is no division between the doer-and the done, becomes meditation.
Good -- if you like running, nothing better. Good!

[A sannyasin says: Sometimes I feel I am not surrendered enough and other times I just accept.]

Just accept that too, mm? Surrender also grows by and by, it also takes time. The first time you take sannyas surrender cannot be total -- or very rarely. Sometimes it is total, but very rarely. It is a beginning of surrender. Then it grows; slowly you surrender more and more. The more you understand me, the more it becomes possible. The more you understand yourself, the more it becomes possible.
In the beginning there is a reluctance to surrender -- it feels as if you will be losing your personality, your individuality. In the beginning you feel 'Why? Why should I surrender to anybody else?'
By and by, you start understanding that the other is not the other. You are not surrendering to me -- you are surrendering to your own future, you are surrendering to your own potentiality, you are surrendering to your own centre. I am just a via-media... through me. I am just a postman -- you write a letter and I deliver it back to you. Your letter is self-addressed.
Finally, by and by, you become alert that the surrender is not against your individuality. In fact it will give you real individuality. One day you will recognise the fact that you have surrendered to yourself -- I was not there at all. But it was needed in the beginning, otherwise it would be difficult for you to touch your own feet; it would look very foolish. So you touch my feet -- that's all just in the interval.
One day you will be able to touch your own feet. Good.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #16

16 April 1977 pm in Chuang Tzu Auditorium

Prem madhi. It means love mind. The mind has two aspects: one aspect which thinks, another aspect which feels. And the reality is known not by the thinking aspect but by the feeling aspect.
The joy of life is also attained through the feeling aspect. If a person becomes addicted too much to the thinking aspect he becomes dry. Then there is no joy in his life -- he lives, but only for the name's sake. Then his life is just superficial, he goes through empty gestures.
Only feeling gives substance and makes life solid, gives significance, meaning and a poetry.
So shift the emphasis from thinking to feeling -- feel more. The energy should move more and more into feeling -- and the more you feel, the more you are; the less you feel, the less you are. If you can feel totally then you are total.
That is the meaning of 'prem madhi' -- the love aspect of the mind.

[A sannyasin asks if she is ready to lead groups in the West. Osho checks her energy.]

You are ready, mm? Just start, and you will become more and more ready every day.
There are a few things we can learn only when we do them -- and there is no other way to learn them, doing is the only way. But it is good to feel whether one is ready or not, because to be a therapist, a groupleader, is a very great responsibility. One who is not ready should not move into it.

It should not be an ego trip -- otherwise rather than helping, you can harm.

Only somebody who is not on an ego trip can be of help. The egoistic person can be a do-gooder, but deep down he will harm. He will poison the system of others too, and in subtle ways he will start dominating -- because that is the only way he can feel fulfilled as far as his ego is concerned.

If he becomes a therapist he will dominate the patient, if he becomes a groupleader he will dominate the participants, if he becomes a teacher he will dominate the students. Wherever he is, that is not the point -- he will try to dominate. If he is a husband he will try to dominate the wife and destroy the wife -- because domination destroys; there is nothing more destructive than domination.

So particularly when one is thinking to become a groupleader or a therapist and wants to move into some therapeutic dimension, one should be perfectly aware of whether one is ready or not. Otherwise in the name of therapy you can go on playing a game. It will destroy others and finally it will destroy you, because one has to pay the price.

No destruction is without a price: when you destroy somebody, you are destroying yourself meanwhile. Maybe right now you are not alert, but one day you will find that the same ditch that you have dug for others has proved your own grave. So it is always very very essential to feel, to know, to be certain.

And that is the whole purpose of being in the proximity of a master -- because there are points where you cannot really feel exactly. How can you feel unless you move into it? One never knows when the ego will pop up, what situation it may be waiting for to pop up in; one is never certain beforehand, and cannot be.

But I can see through and through. The desire to be a groupleader is not coming out of your ego, it is coming out of your love. It is coming out of your heart, not out of your mind -- it is coming out of your energy. Mm? you are feeling some energy and you want to share it.

And there can be nothing better than a group situation where you can share with people who are ready to be vulnerable, to move into unknown dimensions, who are ready to investigate, explore, hidden spaces of their own being. Only with them can something be shared, because only those people are ready to grow -- you can share your energy only with those who are ready to grow. If somebody is not ready to grow, you cannot share. If your energy is growing, you cannot share with a non-growing person.
So, by and by, I am going to create thousands of groupleaders -- because once the energy starts flowing, each sannyasin whose energy is flowing will need some work where he can share his energy. Either he has to move into therapy, into group work, or he has to move into some creativity -- painting, dancing, singing, music, pottery, weaving, spinning. Or he has to move into nature -- farming, gardening.
Either with nature you can grow easily, because nature is continuously growing, or you can grow in a creative act -- painting, music. dancing -- because these are processes, they are growing. Or if you have more feeling for human beings, then in a group situation.
Very good -- go and start working. Keep this with you (giving her a box). And whenever you are in the group and you feel stuck, just put it on your third eye and let your body move and immediately you will feel flowing.
If you feel stuck for an answer and you don't know what to do, just remember me and the answer will be there.

[Osho suggests a sannyasin who is leaving to the West, to start a centre there.]

I know! Start! Just start -- I will do the remaining work. Don't be worried.
This will be the name -- I am giving you one of the most beautiful names, 'tat' -- it means 'that'. In the East we prefer an impersonal indication for god. If you call god 'the father' it becomes too human, seems to be

anthropomorphic, seems to be in the image of man. So we don't like to call god 'the father', we like to give god an impersonal indication: 'that'.
You must have heard the famous Upanishadic saying, Tat-tvam-asi -- 'that art thou'. Tat -- 'that', tvam-asi -- 'thou art'.
Each human being is that, but of course not yet aware of it. We go on thinking we are this -- the body, the mind, the name, the family, the bank balance. We go on thinking we are this -- and we are that, not this. So tat is very symbolic. If you call god 'the father' he becomes a man. And the idea is male chauvinistic, not good -- the woman is kept outside of it. If you call god 'the mother', as many have, then the man is put outside. But if you call god 'that', nobody is out of it. Man, woman, animals, rocks -- nobody is out of 'that'. Even things are not out of it -- 'that' includes all. It is simply a finger pointing to the unknown.
And in English when you write tat you can explain it as a short form of 'that art thou' too. Mm? it can become the whole formula: 'that art thou' -- tat. Good.

[Osho suggested a sannyasin do the Primal group followed by the Tantra group, as she had a chronic habit of scratching....]

Primal is a process of cleansing -- it will bring everything to the surface and release it. But that's only half....
You will have to learn to love your body too -- that is another part, the positive part of it. The negative part is that the poison -- whatsoever you have accumulated, tensions, anything -- has to be dropped. And then the next thing, which will be preventive for the future, is to start loving your body, to feel for it. It is your body -- you are enshrined in it, it is doing great service to you. One has to feel very very grateful to the body. One has almost to take care of it as one takes care of a beloved.
So in Tantra you will learn the positive part: how to be loving, caring, and how to be happy and blissful with your

body. Very few people are happy and blissful with their bodies, because all the so called religions have taught that the body is the enemy -- so it has gone deep into the guts, it has entered the bloodstream.
You may be aware, you may not be aware, but deep in the unconscious thousands of years of conditioning have made it almost certain that everybody is against the body. At the most, you tolerate it. To even think in terms of loving your body feels embarrassing, feels awkward, strange, weird.
But if you start loving your body it can yield so much pleasure and so much happiness, and can lead to new pastures of being. New spaces can open.
The body is the greatest gift of god.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #17

17 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin with her baby, who has a spinal defect, says: She hasn't been well. I think she hasn't decided whether she wants to stay her or not in this world.]

Let her decide -- give her freedom.

[She asks: How can I watch all these problems? How can I be aware? It's hard.]

It is hard, but people don't listen to me, so... You take the responsibility, then you... People don't listen to me. If I tell them not to have children they get angry, mm? Just yesterday one woman wrote a very angry letter because I suggested to her that it was better not to have a child -- now she thinks I am a monster!

Then it is her responsibility. Whatsoever you feel, do -- and even if it is hard, you have to watch it. What can you do? It is better to be alert from the very beginning. To give birth to a child is to give birth to a thousand and one responsibilities, and one never knows... there are bound to be problems.
When a person is alone there are no problems really. The only problem is that he feels lonely -- and that is not a big problem at all, because if one starts being a little alert of that loneliness it turns into aloneness and one can enjoy it. But when a person is alone he feels lonely, he feels he is miserable. Then he finds a partner, falls in love, this and that. Only when he has got into a relationship does he remember how happy he was before -- but now it is too late!
And even if he becomes alone again he will start suffering again from the loneliness -- because people's memories are very short; they don't remember. Again he will start looking for a woman or a man; and whenever there is a relationship there is trouble. But troubles don't stop there: once you are related with a man, you start thinking of becoming a mother -- then the third person enters in. Now, the third person is even more dangerous -- because the man you choose you choose knowingly, knowing what type of man you are choosing. But the child? -- you cannot choose the child. One never knows what type of child will enter you and what is going to happen; it is a blind game. The child comes in. Then one feels it would be better if one were without a child, but now it is too late.
Now be alert next time you start thinking of becoming pregnant. And that's how the mind works. The mind will say, 'Maybe this child didn't turn out very good -- why not have another?' And so on and so forth; one goes on wasting one's whole life. And there is no end to it!
Now the child will grow, there will be growth problems, the child will start doing things which you don't like, the child may turn out to be a criminal. Or one never knows, it is unpredictable. One goes on and on, and goes on getting involved.

Keep alert and learn a lesson from it, that these foolish things have to be avoided if you really want to grow, otherwise the whole energy and time will be wasted in these things and growth suffers.

And why do people choose these things? First, they are lonely. So they w ant to avoid themselves, they want to escape from themselves. It is not love, it has nothing to do with love they simply don't want to be lonely. It is an escape. So they find somebody -- and that person also is lonely and seeking, searching for somebody. Now two lonely persons meet -- it is not going to give any joy; they are too needful. They will exploit each other, dominate each other, be jealous, and always afraid that the other may leave and then again they may be lonely. So they cling to each other, and the more they cling, the more heavy the relationship becomes and the more they start thinking it would have been better if they were alone.

But now they are entangled, committed. They have promised; now it is difficult to go against the promises, so they carry on. Then they start thinking 'Why not have a child?' That child is again a trick to escape -- to escape from the relationship.

First you escape from yourself, fall in love, then the relationship becomes heavy. You want to have a child so that you can escape into the child, so you can forget about the husband, so you can look after the child and you can live through the child and you can hope and dream through the child. That is again an escape.

These are ways how one goes on escaping. So just be alert -- whatsoever you have done, you have done, mm? so be watchful. And next time be mindful! Nothing can be done now about the past, but about the future much can be done. Let it be a great lesson not to get entangled unnecessarily. And when you get into any responsibility, think over it, meditate over it. Only get into it with full awareness that there may be problems.

Always hope for the best and expect the worst. And keep both in mind -- that the worst is going to happen, is

possible: expect it, so that when it happens there is no misery. Hope for the best -- because without hope it will be difficult for you to live right now. You can live without hope only when you have disappeared. Then one can live without hope and without frustration, because when you don't hope there is no expectation and there is no frustration. Then whatsoever happens one accepts it.

But right now just be alert and do whatsoever you can do for the child. Mm? it is your choice, and maybe it is something which is going to help you in your growth. So use the opportunity! Always use all the opportunities for growth. There is not a single opportunity which cannot be used as a jumping-board for growth. Now the child is there; the child is not according to your expectations. So learn one thing, that to expect is bad and that the world is not here to fulfill your expectations. So learn one thing and a beautiful thing can come out of it.

Now the second thing. Who knows? -- all the limitations that the child has may prove good finally. One can never say -- the handicap may prove good. Just think, if adolf hitler had been born blind it would have been a great blessing to the world, or if he was crippled it would have been a great blessing to the world. But he was not crippled, he was not blind, he had enough energy: the whole world suffered.

So we cannot know the future. Whatsoever has happened, accept it and use it for more awareness, for more alertness. Next time, before entering into any responsibility, meditate, and remember that what you are hoping for may never turn up and something just the opposite may turn up: are you ready to accept the opposite?

If you are ready, then go into it. If you are not ready, it is better not to enter into it. So use this opportunity -- and to me, each opportunity can be used.

You are feeling angry: watch the anger and analyse the anger. Enter the anger and try to find why you are feeling angry. Somebody has insulted you, but why does the insult hurt you? Because finally it is your interpretation -- nobody's insult can hurt you unless you decide to be hurt by it. So

you have decided to be hurt; it is your ego. You were not expecting this; you were thinking that he would praise you, and he has insulted you. So now never expect praise, and if somebody insults you then see -- it will not hurt.
Whatsoever happens around you, you are continuously interpreting. Now the child is not healthy -- that too is your interpretation. Who knows?
Just a few days ago I was talking about Asthavakra, mm? His name means he was bent in his body at eight points -- his whole body was like a camel. He could not walk properly, impossible; in eight places his body had something wrong. He was a caricature -- but he proved to be one of the greatest mystics of the world.
The father must have cried and wept, the mother must have beaten her head when she saw this child: all wrong, nothing right. But this child proved to be one of the greatest seers india has produced. And his book, asthavakrasanta, is incomparable in the whole world's literature. No bible, no koran, no veda, no gita, has anything comparable to it. It is simply transcendental! So, one never knows....
The child is not according to your expectation, that's why it hurts. Drop the expectation. Now the child is there: it is god's gift -- enjoy whatsoever has been given. Accept it in deep humility and gratitude, and then see what happens, mm? Good.

Prem jiten. It means conquered by love. And that's all that one has to do -- allow love to conquer one. And love is something that is bigger than you: you cannot possess it, you can only be possessed by it. And people who try to possess love kill love. Then in their hands something else is left; it is not love -- maybe a corpse, something dead. Only something dead can be possessed, only things can be possessed. Even if you possess a person, the person becomes a thing immediately. If you possess the wife, the wife is a thing, no more a person. If you possess a friend, the friend is a thing, no more a person -- just like the house and the car.

All that is great and all that is beautiful, one has to allow. You cannot possess it, you can only be possessed -- and that is the fear. We want everything under control. And god cannot be under control, love cannot be under control, truth cannot be under control. So we are even ready to accept lies, but at any cost we want to control, we want to remain in control.

This ego is the only barrier -- and the ego is the idea to possess, to conquer, to have. Yes, you can have many things, but you will have a dead world. You will have king midas' world: whatsoever he touches turns into gold -- but he cannot eat gold, he cannot drink gold, he cannot love gold. And the ego has that touch: whatsoever it touches becomes a thing. And you need persons, not things; you need the whole world to be full of personality, throbbing with life and aliveness.

So I am giving you this name just as an indicator, to remind you again and again to learn to dispossess and to be possessed. Learn to surrender, open the gates of your heart so that the whole can overflood you, so that you are almost drowned and taken away.

And that is the state of the mystic when he is possessed by love -- he is a drunkard. And you can become one! That is everybody's birthright. If we miss it, nobody else but ourselves is responsible. We could have it -- it was ours just for the asking.

[The new sannyasin said he had been training as a therapist but he dropped out, because he felt he was in it for the wrong reasons and not out of love for it.]

That's very good -- that feeling is very good. In fact that's what is happening in the west. And therapy is a function of love; it has not much to do with the technique. You can be a gestalt therapist or you can be a primal therapist or you can be anything else: if you love, techniques work. In fact love works; the technique is just an excuse. The therapist works, not the therapy.

So sometimes when there is a man like Perls, something starts happening. It is not gestalt, mm? it is the personality of the man -- his tremendous courage, compassion. He tries to help; he tries to reach the other person.

But our logical mind says that it must he the gestalt therapy that is helping; and that has been the fallacy down the ages. It is not christianity that helps, it was christ. And it is nothing to do with buddhism, it was buddha. For twenty-five hundred years people have been thinking that it was Buddhism that helped people. It was not Buddhism, it was Buddha. If Buddha had been saying something else, that too would have been of help. Even if he had said just the opposite to whatsoever he said, then too it would have helped. It was the person, it was the life force of that man, the compassion and his love and his understanding, that helped.

But our minds immediately catch hold of the techniques, of the superficial. Then the superficial becomes important and we lose contact with the primary, the essential. And there are problems: the essential cannot be taught, only the non-essential can be taught. So you cannot teach Fritz Perls -- you can teach gestalt. Fritz Perls happens when it happens; there is no way to teach that! But the society cannot depend on such accidental happenings. The society wants to be certain about something, so it starts teaching, and only the non-essential can be taught.

So all teaching goes against the teacher, because the teacher brings the essential and the teaching teaches the non-essential, only the periphery. And by and by the periphery becomes so loaded with knowledge, information, research, that the essential is completely lost track of.

It is very difficult to find out what buddha said, what type of man, what manner of man he was; it is almost impossible. Two thousand and five hundred years of scholarship -- it is such a big jungle you cannot find where Buddha is sitting, where his bodhitree is.

And you will find thousands and thousands of pretenders. Sometimes pretenders are so skillful that they can even

defeat the real Buddha. That too is a problem -- because a real Buddha has all the limitations of reality and the pretender has none of the limitations of reality. A Buddha is spontaneous, so he can err -- but the pretender never errs because he rehearses, he practises.

[Osho recounts how, when Charlie Chaplin entered a competition that was set up to find the person who could best imitate Charlie Chaplin, Charlie Chaplin only came second!]

The real can be defeated by the unreal because the unreal can practise. For the real there is no way to practise -- one has to live moment-to-moment; whatsoever situation comes he will respond. The unreal knows all the situations beforehand and he knows beforehand how he has to respond -- he has a script. So the teaching becomes of the non-essential, and teaching falls into the hands of the hypocrites.
It was good that you realised it. With that very realisation, much more becomes possible. In fact, from that very moment the journey has started towards reality. To know the false as the false -- to feel that something is a pretension and you don't have anything to give, so how can you give? -- is to start moving towards the real. Mm? it was a great moment of blessing that you recognised that, and now things can move in a totally different direction. It is good that you have come!
So meditate here, feel my presence, drink me as much as you can... become a drunkard!

[A visitor says: I'm on a honeymoon with me. It's exciting.]

Mm mm -- one can be on this honeymoon for the whole of life. One should be, but religions have destroyed the very possibility -- christianity more so, and particularly catholicism. They have really poisoned all life sources, and guilt is the poison.

They have fabricated the whole thing, the whole conspiracy, with such skill, with such efficiency and expertise, that it is very difficult for a man to see through and through what has been done to his life. In fact the moment you ever become aware of the whole nonsense that has been done... To have that moment of awareness becomes almost impossible, because the conditioning penetrates to such deep layers of the unconscious.
... and once the guilt is dropped, life is really a honeymoon; it is a tremendous joy. And one has to be selfish! All teachings about being unselfish and sacrificing to others and doing this and that are simply idiotic -- and they don't help anybody! You don't become unselfish, you remain selfish; it is just that you remain guilty. They don't destroy your life, they just poison your sources.
So if you are alert, and these moments are beautiful, get rid of it forever -- because these habits follow you; even dead habits follow you.

[The visitor adds: I want to say about sannyas that I couldn't make up my mind. What is happening is that I am already a sannyasin to me, to my very existence. I have felt really a lot of pressure here at the ashram of "When are you going to do it?" It happens a lot.]

They know better... they know better!
There are a few things to be understood. It is very simple but very deep-going. It is as if a person decides alone to himself that he will not smoke, and he says nothing to anybody: there are ninety-nine chances that he will smoke. Now the second person decides that he will not smoke and he goes and tells everybody -- to ali the friends, to all the society, he goes and says that he has decided not to smoke. There are ninety percent chances that he will still smoke. First there were ninety-nine chances that he would smoke; now there are ninety chances that he will still smoke, but there is nine percent less possibility.

The third possibility is that he joins a society of non-smokers where nobody smokes. Now there are ninety-nine percent chances that he will not smoke.
Gurdjieff used to say that if you want to do something, find a few friends so that you can do it together.
It is almost as if you are imprisoned in a gaol: you want to escape, but to escape alone will be very difficult. If you make a gang the possibility is more: you can kill the guard -- alone it will be very difficult; you can break the wall -- alone it will be very difficult. But still there is a possibility you may not be able to succeed, because your gang will be a small gang of prisoners, helpless prisoners. The forces who manage the gaol are bigger than you.
The third thing, the best thing, is make contact with people who are outside, who are already free, who are not in the gaol, who can supply things to you, who can manage, who can give you the map, who can bribe the guards, who can take the gaoler away for a picnic, who can manage a thousand and one things.
Sannyas has nothing to do with orange.... you will have to wear orange. But sannyas has nothing to do with orange: it is just a declaration, a gesture, that you are not alone, that you are part of my family.
It is a gesture that you are ready to stake your life with me, that you are ready to gamble. It is a gamble -- who knows? I may be wrong. Who knows? I may not really be out of the gaol, maybe I am just pretending... I may be the gaoler himself! Nobody can ever be certain about it. So it is a gamble, it is a trust. Trust is always a gamble.
Just the other day I was reading -- it has come to light only within these last ten or twelve years -- that if somebody has taken LSD and is high on it, turned on, sometimes it happens that if you love the person and you just sit by his side, you turn on. Now, you have not taken LSD, but if you love the person something telepathic happens, something communicates with your inner being.
His state of being turned on, somehow becomes an opening to you -- if you love the person. If you are in a communion

with the person, you suddenly feel that you are on the LSD-trip yourself.
This has happened only within ten, fifteen years since drugs became so available to the new generation, but in the east we have always known it. And exactly the same is the situation with spirituality -- more so.
A man is turned on: we call him the master. Just being in tune with him, suddenly your lives are turned on.
Sannyas is just to fall in tune with me. These are outward gestures of falling in tune with me. They simply show that you are ready -- for the inner you are ready, and you are even ready for the outer. If the master says to go and dance naked in the streets, the disciple dances. Not that this nakedness is going to help in any way, but the gesture that he follows the master....

[Osho recounts the tale of Ibrahim, a Mohammedan king, whose task, before being initiated by a mystic, was to dance naked in the streets of his own kingdom, beating his head with a shoe.
He followed the master's order without demurring and returned a transformed being....]

So these things are just gestures. Not that by wearing orange you will become enlightened, not that by becoming naked or beating your head with the shoe you will become enlightened, but these are gestures of falling in tune with me. Even if I say something which has no logic in it.... Why not green, why not white, why not blue? No logic in it -- it is illogical.
I could have chosen green, but that would have been the same. I had to choose some colour -- but this is just a gesture to make you part of a family, to make you part of me, so you become associated with me, so your responsibilities are my responsibilities, so we are staked together, so our commitment is together.

If you want to think, think about it. But the better course is to jump without thinking -- and the benefit will be far more. But if you feel like thinking, you can think for a few days.

[A sannyasin couple speak to Osho. The woman says she has difficulty adjusting to rest and work hours in her work and relationship.]

My feeling is that if your body rhythm does not like getting up late in the morning and going late to bed, then it is better to follow the body rhythm. Otherwise you will become irritated, and you will start taking revenge on him [the boyfriend]. It will be very unconscious revenge and that will destroy the whole beauty of the relationship. He will not even be able to know why you are getting irritated, why you said certain things. Because the body rhythm is very very important to understand. And it cannot be changed, that is one thing about it -- there is no way to change the body rhythm. It settles the moment you are born.... You will never be able to change it.

[She answers: I don't know why I do this... not allow myself to have enough sleep -- I think I must do this thing and this thing... especially things that you have given me.]

No, no -- nothing. I give you this work: to sleep as much as you can... Now there is no problem; you have to follow my instructions.
So now this is work and you have to do it!
So just watch your rhythm. If you feel like going to bed early, then go early and get up early in the morning. And once you have understood what time suits you, it is better to be regular about it. If it is possible, then be regular; if sometimes it is not possible then it's okay, but don't make irregularity a normal routine.
And the body rhythm is more important than you are aware of. It creates many difficulties in relationship. People start trying to adjust to each other -- rather than adjusting to

their body rhythms, they start to adjust with each other, naturally. The wife thinks to adjust with the husband, the husband thinks to adjust with the wife -- but this adjustment is impossible. So sooner or later they start taking revenge, and that is very unconscious. Small things can destroy beautiful things; very small things, not very big, just very small things can destroy.

So just listen to your body, and then adjust the relationship according to the body rather than adjusting the body according to the relationship. If it is difficult, if [he] feels to go to bed late, he can go. Mm? then see him in the day, meet him in the day. If it is not possible in the night, then let it be day. But first... and he has not to be forced either, mm? otherwise the other extreme can happen, that he has to go early with you and he has to get up early. That will disturb him.

And this is something, that whatsoever you do, there is no way to change the rhythm. The rhythm is a fixed thing It gets into your system the day you are born and it leaves you only the day you die.

Now much research has been done on body rhythm, and there seems to be no possibility to change it. It is something in the very cells; the cells are programmed. And it is beyond the conscious control. You can force -- one can force oneself to be awake or go to sleep and take a tranquiliser and force sleep -- but you cannot change the inner structure of the cell, it is there.

Many experiments have been done on animals and on birds. There are birds who fall asleep as the sun sets. So this has been the understanding, that it is the sun: when the sun sets they feel that the darkness has come, they fall asleep. So they were put in artificial chambers and deceived. When it was night outside there was light in the chamber, and when it was day outside there was night in the chamber. They were there for months together. They became neurotic birds -- they started committing suicide or killing each other -- but the body rhythm could not be changed.

They would fall asleep while it was day in the chamber and they would become awake when it was night in the chamber. And of course it was very strange for their bodies to be awake in the night -- they started feeling something eerie, something weird, and that started telling on their systems, and they became very irritated.
Many things happen when an animal becomes irritated, his sexuality becomes perverted. Animals become homosexual when their body is too irritated, or they start masturbating. Ordinarily they are never mad, but they start becoming mad. Ordinarily birds never commit suicide, but in those chambers they tried to commit suicide; the whole thing became too heavy. And it was a simple thing, they just had to adjust their body rhythm -- but what could they do? It is impossible, unless some day in the future they can change the very programme of the cell. It is not possible before that, and one should not try.
So simply follow your own rhythms -- there is no obligation to adjust with the other -- and then you will feel more loving. In fact, love gives freedom to the other to be the way he is -- the way he feels happy, the way he feels blissful. Love gives freedom; it never forces the other to adjust to a certain artificial structure. Even if you cannot see each other as much, it is good, nothing wrong. Even seeing each other for a few hours is very good, but giving freedom to each other to be themselves is important.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #18

18 April 1977 pm in Chuang Tzu Auditorium

Deva means divine and shravaka means 'who has heard' -- one who has heard the call of the divine.

And always remember that we start looking for god only when he has called us. It is not otherwise, that we start looking first. It is always he who takes the initiative. We may not be even aware of it, but unless he calls, nobody moves towards him. Unless he has chosen you already, you cannot choose him.

[A sannyasin, who is returning to teach six-seven year-olds at school, said she did not want to force them any more, for example, to be silent.]

So, one thing: every day, at least twice, give them fifteen or twenty minutes to go berserk, to go completely mad and do whatsoever they want to do -- to jump and scream and shout... just twenty minutes in the morning before you start your class. You also participate, then they will enjoy it very much -- also shout and jump and participate, then they will be really into it. The moment they see that their teacher is into it, they will simply enjoy the whole trip. Just fifteen minutes will do: just for fifteen minutes tell them to be as noisy as they can be and do whatsoever they want to do. Then just tell them to stop and for five minutes remain silent; this will be a great meditation to them.
And if you feel it works, then once more, somewhere in the afternoon before they leave, do it again. And within two or three months you will see such a change coming to the children... unbelievable.
Their pent-up energy has to be released. In fact they have so much energy and we are forcing them to sit and they cannot, so they are boiling! They find any chance and they will start doing mischief. Just allow them... try, mm? It will be a great help, and you will see: their intelligence will become better, their concentration will become better, their hearing capacity will become better, their understanding will become better, because they will be no more burdened. Their love and their respect for you will increase tremendously, and then they will listen to you -- and there

will be no need to force them: just your saying will be enough.
You can say to them, 'Wait! Soon your period for being mischievous is coming. Just wait one hour more!' They will understand that the time is coming and then they can do it, and that you are not prohibiting them forever. They will soon learn the rule -- that there are times when they can be mischievous, noisy and do whatsoever they want, and then of course there is time to read and study.
If some problem arises with the school authorities, talk to them, and by and by tell them. They will also be very much helped; other classes will also be helped. Just tell them that this is an experiment, and to allow you to do it for six months. Then they can come and see what has happened to the children -- whether their reports are better, whether their intelligence has grown, whether their understanding is deeper. Tell them to watch, and then if they feel it is good this can become the thing for the whole school. The whole school can gather for twenty minutes twice each day. And it will be great joy -- you try!

[A sannyasin says: My main emotions seem to be pain and sadness, and I feel difficulty in expressing love and joy.... I'm fighting to keep my ego or something... I don't know.]

Nobody can kill the ego, because the ego is not. If it were there you could have killed it. It is a shadow -- you cannot kill a shadow. Even to fight with the shadow is foolish, you will be defeated -- and not because the shadow is very powerful but because the shadow is not! If you start fighting with a shadow, how can you win? It is non-existential; and so is the ego.
The ego is the shadow of the self. Just as the body creates a shadow, the self also creates a shadow. You cannot fight with it and you cannot kill it; in fact the one who wants to kill it is the ego. One can only understand.

If you want to kill the shadow, bring light in and the shadow will disappear; bring in more awareness and the ego will disappear.
And the second thing: if you are imprisoned in sadness there is no way directly out of it. First the sadness has to be turned into anger. Sadness is negative anger: you are angry with the world, but negatively -- that's why you are angry with yourself. Just try to understand. There are two types of anger. The positive anger is against somebody else; the positive anger becomes sadistic -- you start torturing the other. The negative anger turns upon yourself; it becomes masochistic -- you start torturing yourself. But both are anger; what you are calling sadness is nothing but anger.
If you think about it as sadness your diagnosis is wrong, and then you will try to solve a problem which is not there. The problem is anger; you have turned it upon yourself, then it becomes self-pain. You wanted to hurt everybody but you became afraid, so you started hurting yourself.
The destructive energy has moved upon yourself, it has become suicidal. So, the first thing: it is not sadness, it is anger -- negative anger. So the first thing is to turn it into positive anger, because only the positive can be released -- the negative cannot be released.

[She answers: But in positive anger I want to hurt people, I want to kill.]

Nothing to be worried about. That is better, that's far better.

[She says: I'm afraid of it.]

That's why you have turned it upon yourself. That is far better, and there is no fear -- because if your anger turns outwards it can be thrown even on a pillow, but if it turns inwards you cannot throw it. Then any object will do, that is not a problem; we can find objects and it can be done.
When you want to shout, you can shout. But if you want to shout inside, how can you? So the shout remains

unexpressed and goes on revolving inside your being. You want to shout -- but how to? You are alone.
So the first thing is to make it positive; and it is very easy to make it positive, it is not a problem. And once it is positive, to release it is so simple. It is just a child's game to release the anger once it is positive. If it is negative, it is very difficult. Then it goes on hiding inside: you cannot bring it out, it goes into the innermost cave of your heart.
First: positive anger is better than negative. Second: positive anger can be very easily released. You can hit the wall and the pillow, you can just take a stone and throw it to the other bank of the river and that will do; you will suddenly feel a release. You can go into the jungle and shout and scream .
Just a few days ago I was reading a man's autobiography. He had ulcers and the doctors failed to find any physical cause. One psychoanalyst suggested beating the pillow. The man laughed -- because he is a politician, a well-known politician, so he laughed. He said, 'Are you kidding? That won't help! A pillow is a pillow!'
The politician was against Richard Nixon, so he said. 'Really, I want to kill Richard Nixon himself, and the pillow won't do! I am against Nixon!'
So the psychoanalyst said 'Go into the forest and chop wood.'
The politician laughed and said, 'This is all nonsense. This is not going to help.'
Then the whole thing dropped. After three months this politician went to the hills to visit a friend and suddenly something went wrong and the electricity was not available for one week, so they had to chop wood.
Now he had completely forgotten about the psychoanalyst and his suggestion. They had to chop wood for the food, kitchen, heating; the whole day they were chopping wood. After two weeks when he went back and went to the doctor, the doctor was surprised: the ulcers had disappeared! Then suddenly the politician remembered that that psychoanalyst had said chopping wood would be good!

Now, he wanted to kill Nixon -- but the energy is not worried about whether you kill Nixon or kill a tree! The energy has nothing to do with Nixon or a tree!
You will be surprised that woodcutters never suffer from many diseases, hunters never suffer from many diseases. Those are the diseases from which people suffer because they are angry and they cannot throw it out. They go on swallowing it down, they go on stomaching anger, and then it becomes too heavy in the stomach. Then ulcers or stomach cancer or things like that start happening.
I will suggest that you do a few groups.
Primal therapy will bring the negative to the positive, and Tantra will help to make you a little more loving. Just book for two, mm? and then I will tell you to do a few more groups. Things will change. Good!

[A sannyasin had reportedly 'freaked out' one day when working in the canteen and was called to darshan....]

[She says: All this comes at a time when things were going really well... I know my negativity and my resistance.]

Those have to be dropped, for certain reasons. Now a second phase of my work will start soon and I would like only people who are really surrendered, and no negativity. Otherwise others will have to go, I will by and by send them. Now my work will take another shape; everybody will not be allowed. Up to now I was allowing everybody. If I have to work deeply then many people will have to go, and your number is in them.
So either you change... and I am not saying to try to change -- simply drop it, it is nothing to be bothered about. Then you are part of the family. But this way you cannot continue any more.
You have continued to be negative, continuously; every month you create something or other. I am not asking for explanations; you are simply to drop those negativities. And not before me -- simply surrender to Laxmi, so no problem

comes to me. Whatsoever you say, listen to her, and no more anger and no more fight -- because we want to create a greater harmony here. Just one person can disturb the harmony.

And people who are negative.... There are two or three people more -- you are the first, number one. You can be happy about that, that you are the topmost. But those two or three people, once you are settled, their number will be coming. You can spread the news that there are two or three more people.

I am not saying to go -- I would always love you to be here -- but I would like you to change now. Mm? it is time enough. And I will not give you more time, that you have to change in two or three months -- no! Simply change tonight: tomorrow morning simply go and surrender to Laxmi.

And this is going to be the pattern of the work: whoever is working under someone has to surrender to that person. If somebody is working under you, he will surrender to you. The immediate person in charge of the work has to be surrendered to, because soon I will be settling for a different kind of work.

Mm? now the time is arising and so many people are here; I will have to choose. If you want to become part of the inner circle, drop all this nonsense! This is just to bring things to a climax -- that's why I told you to leave. Either leave or change.

So what do you want to do?

[She says: I feel very much a part of the sannyas family but I have naturally a very social energy, a very out-going energy... and some people here are very quiet and introverted.]

No, no, that is not a problem. Go, be out-going, use your energy -- that is not the problem. Just don't become negative. Your negativity is not allowing you to drop completely into the family. You are a sannyasin, in that way

you are part of the family, but your negativity is keeping you away, unbridged. Remain out-going; that is not a problem: whatsoever is natural to you is good! You are not supposed to become silent and in-going, no.

[She says: Sometimes I like to dance, to go out.]

Mm, that is not a problem. Dance as much as you want but don't dance negatively! Sometimes you go in the office and you dance negatively -- that has to be stopped, mm? completely, in toto. So just do that. Good.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #19

19 April 1977 pm in Chuang Tzu Auditorium

Bodhi means consciousness, awareness, and dhara means a river: a river of awareness. And awareness is a river -- it is a stream, it is a flow. It lives only when it flows; when it is not flowing it is dead.
So whenever the consciousness is not flowing, a person lives a dead life.
It is as if the sap in the tree is no more flowing; just like the sap, consciousness is your inner juice. When it is flowing you are fully alive; when it is flowing perfectly, you live totally. When the flow is less, life is less; when the flow is stuck, stagnant, you are no more living, you are only dragging. And the whole effort of all the religions is to bring the consciousness flow to its optimum, to its maximum. And people live at the minimum; that is their misery. Whenever you live at the maximum you are blissful -- but people live at the minimum. They will do only that which is absolutely needed. If they are poor it is no surprise; they will remain poor. They will love only to that extent which is absolutely

needed, and that too as if with great reluctance -- because they have to. The flow is not there; it is as if it is a duty, not a joy.

Mm? the mother loves the child because she has to, the husband loves the wife because he has to, the wife takes care of the husband because she has to. This 'has to' is killing people. It should not be that she has to care, not that she has to do it as a duty, but that she is so overflowing that the sharing is natural. When you are overflowing and you share out of your overflow, you feel grateful to the person who became the opportunity for you to flow into him -- not vice versa.

If the mother really loves out of overflow then she will feel grateful to the child, because it is the child who has made her the mother, it is the child who has brought a new consciousness to her being. It is the child who has allowed her to see a new aspect of her life; she will feel grateful. But ordinarily the mothers don't feel grateful to the child. In fact they want the child to feel grateful because they are doing their duty, and so on and so forth.

We live at the minimum, and life happens only when you are at the maximum. When you exist at one hundred degrees, not lukewarm -- from there the transformation, the evaporation.

So one thing to remember with the name is to become a flow and never to feel miserly -- not to think that if you give too much, if you flow too much, you will become empty, no! If you hoard you will become empty, if you hoard you will become poor. If you give you will become rich. The more you give, the more you get -- and we have infinite sources available.

The only thing to be remembered is to go on giving and sharing, and every day you will find new energy arising, new love, fresh love arising. And a man or a woman remains virgin if he or she goes on giving, because the new energy is always virgin -- it is uncontaminated by the past. Only stagnant energy is no more virgin.

Prem means love, mala means garland, mm? And life can become a garland of love -- each act of love can become a small flower in the garland. The only thing that is needed is a thread running through all the flowers that joins them altogether, otherwise the flowers will be a heap.
There are people who love, but their love is not a garland -- it has no unity, it is fragmentary; so they become a heap. Love can become a great experience if it is not just a heap of unrelated moments, if something like a thread runs through all the experiences and joins them together into a higher unity. Then many experiences o f love joined together start becoming prayer. That is the meaning of becoming a garland of love.
Each experience of love is a small experience of prayer. Whenever you are in love you are in prayer, but it is a very small glimpse. If you don't put all the glimpses together you will never be able to see what was really happening. Everybody goes through many experiences, but the wise man is one who makes a unity out of his life, a synthesis -- who puts his experiences together and finds what is the most essential thing that has been running through all his life. One love here, one love there -- just memories unconnected... then one becomes fragmented. If all of these experiences become one, a unity, they help you to become integrated.

[The new sannyasin says: Almost every seven years of my life I've gone through a death cycle -- my mother died, my father, my uncle -- and I just wanted to understand, because I feel in a way that I fear death, and I don't want to fear it because I've had so much death. I want to understand it.]

In fact there is a seven-year cycle in each life, mm? We change each seven years -- one cycle is complete. And all great changes happen between the end of the one cycle and the beginning of the second cycle.

First, at the age of seven the child is no more a child; a totally different world starts. Up to then he was innocent. Now he starts learning the cunningness of the world, the cleverness, all the deceptions, games; he starts learning to be pseudo, he starts wearing masks. The first layer of falsity starts surrounding him.

At the age of fourteen, sex, which was never a problem up to now, suddenly arises in his being. I am not talking about america where things have become so artificial that even a child of nine years will start thinking of sex -- through TV and the movies and the whole socially-repressed sexuality on the one hand, and on the other hand through all the advertisements and all the exhibition that goes on in the name of a thousand and one things but which deep down is sex.

So in America something is happening, immature sexuality is happening -- but that is an abnormal state. Otherwise at fourteen the child becomes sexual. And his world changes, utterly changes! For the first time he becomes interested in the other sex. A totally new vision of life arises and he starts dreaming and fantasising. And this way it goes on....

At the age of twenty-one, again: now a power trip an ego trip, ambition -- now he is ready to go into some power trip, to attain more money, to become more famous, this and that. That is the age of twenty-one; again a circle is complete.

At the age of twenty-eight, again he becomes settled, starts thinking of security, comfort, bank balance. So hippies are right if they say 'Don't trust anybody beyond thirty.' In fact they should say 'twenty-eight', because that is the time from where a person becomes straight. Up to twenty-eight he can be a hippie or this and that, mm? That's why you don't see old hippies: by twenty-eight they have gone back into the old world; they become part of the establishment.

By the age of thirty-five again a change starts happening, because thirty-five is almost the peak of life. If a man is going to die at seventy, which is normal, then thirty-five seems to be the peak. The bigger circle has come to half and

a man starts thinking of death, starts being afraid. Fears arise. This is the age, between thirty-five and forty two, where ulcers and blood pressure, heart attacks and all sorts of things happen, mm? -- because of the fear. Fear creates all these things -- cancer, TB. A man becomes prone to all sorts of accidents because the fear has entered into his being. Now death seems to be coming closer: he has taken the first step towards death the day he passes thirty-five.
At the age of forty-two a person starts becoming religious. Now death is not just an intellectual thing; he becomes more and more alert about it and wants to do something, really do something -- because if he waits any more it will be too late. Jung said that all his life he was watching thousands of mental patients, and after all that observation he says that at near about forty to forty-two, every person needs god, and if you cannot supply god he becomes mentally ill. That is happening in the west, because religion has become irrelevant -- or people think it is out of date, we are not a religious age, we are scientific and rational people. But the body and its rhythm function in the old way, the same way. At the age of forty-two a person needs some religion, just as at the age of fourteen he needed a woman or a man to relate to. Sexual relationship was needed; exactly the same happens at forty-two -- now a religious relationship is needed. One needs a god, a master, somewhere to surrender, somewhere to go and unburden oneself. If one cannot find anybody then one will follow Adolf Hitler or Joseph Stalin and make gods out of them. If you cannot find even them, you will go to the psychoanalyst and go from one therapy to another therapy -- in search of the guru! But the psychotherapist cannot be the guru, he himself is moving through the same problems... And so on and so forth.
At the age of forty-nine a person becomes settled about religion. The search is over; he settles. At the age of fifty-six, if things go naturally and a person follows his rhythm, a person will start attaining a few glimpses of the divine.

At the age of sixty-three, if everything goes naturally, he will have his first satori. And if this happens at the age of sixty-three, that he has his first satori, he will die a beautiful death at the age of seventy. Then death will not be death -- it will be a door to the divine, it will be a meeting with the beloved.
So you have noted it well, it is perfectly true. So just think about these things that I have talked of to you and work out your life in such a way that things flow naturally.
And much is going to happen -- death and the fear will also disappear.

[A new sannyasin said he had been studying Indian music and making instruments: I don't know if I've been doing the right thing in using it as a meditation; it's a mind thing.]

It is a mind thing, but it has brought you here, mm? so everything is helpful. Music in itself is not much but it can become a door to something which is really great. Once you have contact with that, the beyond, then your music will have a luminosity to it. It won't be ordinary -- something will penetrate it.
Music can become a vehicle for meditation, but the real thing is meditation. If it is there then you will have a music to your life: whatsoever you touch will become musical and your whole life will have a rhythm, a harmony.
But good! the art that you have learned is good -- we will use it, mm? You will make musical instruments and you will create much music -- it is good!

Prem vineeto... It means love humbleness, loving humbleness. And essentially love is humbleness -- there is no other kind of humbleness. If humbleness is cultivated without love, it is just a face for the ego, just another trick of the ego. When humbleness comes naturally out of love, then it is tremendously beautiful. So fall in love with existence -- and the beginning is to fall in love with yourself.

Once you are in love with yourself you start feeling in love with many many people, and by and by that space becomes bigger and bigger. One day you suddenly find that the whole existence is included in it, that love is now no more addressed to anybody in particular, that it is simply there for anybody to take -- it is simply flowing. Even if nobody is there to take it, it is flowing....

Then love is not a relationship, it is a state of being. And in that state of being is humbleness, true humbleness. Jesus is humble in that way; the pope is not humble.

Once each year the pope washes the feet of a poor man -- but that is just show, that is not humbleness. Once a year he touches one poor man's feet: that is just a gesture, a meaningless gesture.

The so-called religious people are almost always egoistic people. Even if they pretend to be humble, you can see through their humbleness.

There is a very beautiful anecdote about a mystic who came to see Socrates....

The mystic used to say that he was the most humble man in the world. He used to wear a gown full of holes -- dirty, rotten, very ancient. When he came to see Socrates, Socrates looked at him and said 'But through the holes of your robe, only ego is looking at me, nothing else.' And he was right!

So somebody can cultivate poverty and become very egoistic about it, somebody can cultivate humbleness and become egoistic about it. To me, real humbleness arises as a fragrance of love. It cannot be cultivated, you cannot practise it, there is no way to learn it. You have to go into love and one day suddenly you find that love has flowered -- spring has come and love has bloomed and there is a certain fragrance which was never there before: you are humble!

It is not that you practise it -- one day you are suddenly surprised that it is there. And the taste of that humbleness is that we are all one, so how can we be superior or inferior?

Remember, a humble person does not think that he is

inferior. A humble person knows no superiority, knows no inferiority; both have become irrelevant.
A humble person knows only this much, that this whole existence interpenetrates, is interdependent, we are all together. He is not separate, the other is not separate, so how can he be superior and the other inferior? How can he be inferior or the other superior? There is nobody superior and there is nobody inferior. You participate in the greatest saint and you participate in the greatest sinner. In that light of understanding, ego is not found.
So humbleness does not mean that one is egoless, humbleness means that one searched and could not find the ego. So the humble person is neither ego-full nor egoless. A humble person simply says that he looked deep into himself and could not find any ego -- so he cannot be either ego-full or egoless; he is simply he. This is what he is, this is how he is, and there is no claim.
But this happens only out of love -- so grow into love!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #20

20 April 1977 pm in Chuang Tzu Auditorium

Deva means divine, jayana means victory. And there is only one victory in life, and that is with god, with the divine. Alone we are defeated, with him we are winners.
Man alone cannot win, there is no possibility. Man alone is doomed, man alone is simply helpless. To be with god is to be victorious, because the total wins finally, not the part -- and god means the total or the whole. With the whole there can be no defeat -- there is no possibility of any defeat. Whatsoever happens to the whole is victory; wherever it goes is the destiny. The part can go astray.
That is the whole meaning of the word 'faith': to join together with the whole. And that is the root meaning of the word 'religion': to tie oneself together with the whole.

Immediately one starts winning, because then there is no possibility for any defeat, the very possibility disappears, and whatsoever happens is bliss. With god all is bliss; man alone is just misery, man alone is in hell. Hell is a state of loneliness.
The old descriptions of hell are all absurd, meaningless -- torturing, etcetera. No need to go that far, just make man lonely -- enough, no other torture is needed. Man alone in a dark cell -- nobody to commune with, nobody to share with, nobody to love and be loved by -- not even somebody to fight with. It is enough of a hell, more than any torture anybody can invent, because when you are lonely you start dying; and the problem is that you cannot die. You suffocate, you are on the verge of death and you cannot die, because death also happens through the other -- in love, never otherwise. Because death is a dissolution, dissolving into the other.
So either death happens in love or in prayer. All that is beautiful happens in a togetherness.

[The new sannyasin says he has booked for groups.]

Now they will have a much deeper impact, mm? The moment you become a sannyasin everything immediately changes. You become more open, more available, less inhibited, and you can cooperate with the processes that these groups are meant to be; and a group process cannot do anything unless you cooperate.
By becoming a sannyasin you show the gesture of your being ready to cooperate; and then through small processes great happenings are possible. All great things happen through very small things. A great tree arises out of a small seed -- the seed just has to fall into the soil and cooperate with the soil, not to fight with it.
Sannyas simply means that now you start a life of cooperation. To be a sannyasin means not to be in conflict. When Charles Darwin wrote his thesis about evolution and the survival of the fittest, there was another man, Prince

Kropotkin, in Russia, who was writing a quite diametrically opposite thesis: the thesis that evolution happens through cooperation. People have not heard much about Prince Kropotkin; his thesis is far superior -- and finally he will win! It will take time, but darwin cannot be the winner.

The very idea that one evolves through conflict is violent; it is a very lopsided idea. If you look through the eyes of Darwin, the whole life is just a survival of the fittest. And who is the fittest? The most destructive, the most violent, the most aggressive is the fittest. So the fittest has no value; it is not even human -- the fittest is the one who is the most animal-like.

Christ cannot survive, he is not the fittest. Buddha cannot survive, he is not the fittest. Buddha will be the most helpless man -- Jesus was. Then Alexander survives, Adolf Hitler survives, Joseph Stalin survives, Mao Tse Tung survives; these are the fittest. Then only violence survives, not love. Only murder survives, not meditation.

The whole vision, the darwinian vision, is a very very inhuman meditation about life, an undivine vision of life. If you go into the forest and look through darwinian eyes, you will see conflict everywhere: each animal killing other animals, species destroying other species, trees destroying animals, animals destroying trees. Everybody is in conflict, it is a nightmare.

And if you go to the same forest and look through the eyes of Kropotkin, there is tremendous cooperation. These species have been living in deep cooperation too, otherwise nobody would have survived. If there were only violence, and violence were the only law, nobody would have survived; it would not have been possible for even the victors to survive.

If killing is the only rule, then who can survive? First you destroy somebody else, then you destroy... you go on destroying. Finally Adolf Hitler is left alone: he commits suicide, because he becomes accustomed to destroying. Now nobody else is left to destroy -- he destroys himself; that's actually what he did. But the world survives, beautifully!

Violence may be part but is not the whole; deep down is cooperation. And the higher you grow, the less and less violence, the more and more cooperation there is. That is the ladder of growth.
A moment comes when a person is no more in any conflict with anything -- that's what I mean by sannyas. One is in love, in love with life as it is. One is in love not only with life but with death too, because one is simply in love. And then millions of things become possible through cooperation.
So now the groups will be of a totally different value.

[A sannyasin, returning to the West, asks Osho how she can help to continue the growth that has started here.
Osho suggests she do at least one meditation each day...]

... And there is no need to move through the fixed form, mm? You can become more spontaneous and it will go deeper in you. I have a feeling that you are not a person who likes structures very much.
So unstructure it. Because no technique is so important as you, and man does not exist for the techniques, the technique exists for the man.
All the old religions emphasise too much the importance of the method and the technique. I don't care a bit: my whole emphasis is on the person.
So it will be easier for you -- you can de-structure it, mm? you can just have the feel of it and you can grow your own meditation out of it.
But make it a regular thing. If you can choose an exact time for it every day it will be even more helpful.

[Osho says it is important to meditate at the same time each day, for the body/mind becomes accustomed to and attuned with a certain routine....]

The same is true about meditation and far more deeply, because meditation works on three layers: your body, your vitality and energy, and your mind. Meditation works on

these three layers and helps you to reach to the fourth layer, the no-mind. So a great synchronicity is needed. When your body is also ready to meditate, your vitality is also ready to meditate, your mind is also ready to meditate -- when these three all synchronise into one unity then meditation simply goes without any effort. It is very smooth, you simply slide into it. Then the task is not uphill, it is downhill.

Mm? it is almost like driving a car downhill: you need not put the engine on, there is no need for petrol -- the car slides down; the gravitation is enough.

So make it a point to meditate at a regular time, every day the same time, to create the same situation, and in the same room. In the East in the past, we used to have a separate room for meditation. Each family who could afford it would have a small temple, their own. A public temple is a public temple; one needs one's own temple, it is a private phenomenon. And people would go there only to pray or meditate, not for anything else.

Richer families, kings and others, used to even have personal temples. The king would have his own temple -- nobody else would go into the temple, only he would pray there. That was his absolutely private space, and he would never do anything else there.

So the place -- the incense burning there, the colour, the sound, the air -- everything becomes associated with the idea of meditation. If you have been meditating in the same room, the same place, every day at the same time, then the moment you enter the room and you take your shoes off and you are getting ready, you are already in meditation. The moment you enter the room and you look at the walls -- the same walls, the same colour, the same incense burning, the same fragrance, the same silence, the same time -- your body, your vitality, your mind, start falling into a unity. They all know that this is the time, time to meditate. And they help, they don't fight with you. One can simply sit there and go into it easily -- more easily, more silently, more effortlessly.

So if you can manage, have a small place -- just a corner will do -- and don't do anything else there. Otherwise the space becomes confused, mm? This is difficult to explain, but the space also becomes confused.
If you use the same room to make love, the same room to fight with your husband, the same room to beat your child, the same room to eat, the same room to do this and that, the place becomes confused. The place doesn't have a certain vibration, but all sorts of vibrations:
Now psychologists say that you should not do anything else in your bedroom -- just sleep there. So the moment you enter the bedroom the body suddenly gets the message: this is the place to sleep.
People become aware of this. You sit in a certain chair and you feel at ease, and whenever you sit in that chair you are again at ease; it has become associated, the body knows. With the chair now you have a certain vibe. So it is better not to allow anybody to sit in your chair. It is better to keep things for their particular use.
So make a small corner, meditate there, and every day try to do it regularly at the same time. If sometimes you miss, nothing to feel guilty about -- it's okay. But even if out of one hundred days you can make it regularly for sixty days, that will be enough, that will do.
Start Kundalini, and by and by start making your own innovations with it. And much will be happening -- I'm coming with you!

[A sannyasin, returning to the West says: My heart is starting to sing.]

To sing? That's very good! That's what I would like, mm? That's very good. So help it! because the heart needs much help from you. It is a very neglected part of our being and there is no help coming from anywhere else for it. Your work will not help it, your family will not help it, your society will not help it, your state will not help it -- only you can help it. And even when you are helping, you will sometimes be

thinking whether to help it or not -- because it has no utility in the world, it is very non-utilitarian. It is beautiful but it has no utility.
It is like a beautiful flower: you cannot eat it, you cannot earn much money out of it. You can enjoy it, you can have great celebration through it, but that is not utilitarian. Money-wise it means nothing -- and we live money-wise, that's why we cannot live wisely.
So great help will be needed from your side. When the heart starts singing, pour all your energies into it. Help it to sing, so it sings and starts dancing -- because its singing is going to be your joy; there is no other joy. And its dance is going to make your life a delight; there is no other delight.
So find some time to sing and be with your heart, and start talking to your heart almost as if you are talking to a friend. Have a dialogue sometimes with the heart: just sitting silently, say hello. And don't feel crazy -- nothing is crazy about it. You can have a talk, and soon you will see the responses start coming. Then you will be surprised that the heart can say things which you had never thought. The heart can make visions available to you which you have never dreamt of, never even heard of.
The heart is like a seed -- carrying much, but nobody has opened the seed and nobody has helped it to grow.

[A sannyasin, leaving for the West, said that he was apprehensive about going back to work in construction because he had problems concentrating and remembering things. About his work, he said: Well, sometimes I love it and sometimes I hate it.]

Mm mm. Then you really love it! (a chuckle) Because memory or remembrance depends on the interest you take in your work: if you are interested in it you will be able to remember very easily, if you are not interested in it then the problem arises. Concentration follows interest, it is a shadow of interest.

If you feel that concentration is missing, nothing can be done directly on concentration; something will have to be done on interest. And once you look at a problem wrongly you cannot solve it.

For example, a child sitting in the school suddenly starts listening to parrots screeching outside the window and he completely concentrates on listening to that. The teacher shouts 'Concentrate here!' -- and he cannot concentrate on the blackboard, his mind goes on again and again to the parrots. They are so joyful and he is really interested in them, so his concentration is there.

The teacher says 'Concentrate !' He is concentrating -- in fact the teacher is distracting him from his concentration. But the teacher is wanting his concentration for something for which he has no interest; that's why he finds it difficult to concentrate.

So always remember: if you feel that you go on forgetting things, that simply means that somewhere interest is missing, or you have some other interest. Maybe you want to earn money out of it, your interest is in the money but not the work -- then you will start forgetting things. So just watch your interest.

And whatsoever one is doing, if one is doing it with deep interest, there is no need to worry about remembrance -- it simply comes. You forget only the names of those people you are not interested in, you forget the phone numbers of those people you are not interested in. If you are interested in a person you don't forget his name; for years you will not forget. It is the same mind, but when you are interested in a person you are wholly focussed on him.

When somebody is introducing a person, if you are interested in the person you will hear his name with both your ears, you will repeat it inside two or three times. You will love to repeat the name, and it will be there; it will cling to your memory.

Somebody is introducing somebody and you are not interested at all: you don't hear in the first place. The name has been uttered: of course you have ears, so you have

heard it -- but you don't hear it, and within seconds it is gone. In fact it has never been there; in the first place it never entered your memory.

It is from the door of interest that anything enters into the memory. Create more interest and let the interest be directly in the work, not in something else that will result out of the work.

There are people who are interested in writing poetry, but their interest is not in the poetry but in the fame that they will have when they become a great poet. They will not even remember their own poetry. If they are interested in the poetry itself they will remember it. Years will pass and it will be there -- luminous!

Just go back and look into your past sometimes: what do you remember? You will see that there are things that you remember for years. Now, you may not even be able to find out why you remember those things, but you must have taken deep interest in them and so they are deeply engraved on your memory.

A face -- sometimes even a face of a stranger -- and you don't forget it, it is engraved there. Sometimes a small incident -- you were a child collecting seashells on the beach and it is so fresh in the memory, as if it has just happened or as if it is already happening right now. You can close your eyes and you can even smell the sea beach, the salty air... you can feel the texture of the seashells that you had collected, you can feel the breeze... you can again live it! It is not only a remembrance: you can relive it. You must have been tremendously interested in those seashells. They have gone so deep that years have passed and millions of things have been collected in your mind but still that sea, that beach, those seashells, that moment has remained so alive and throbbing -- even if you want to forget it, you cannot.

My understanding is that I have never seen a man who has any fault with memory. The only problem is that he has no interest in something and he tries to memorise it; then nothing happens.

So this time go and try to take interest moment to moment: get absorbed in the work, let it be a meditation, and then see what happens. You will remember, you will remember small details. And don't be bothered about memory -- forget about memory, memory will take care of itself. Simply take more interest in whatsoever you are doing.

Change your emphasis from memory to interest, and one day you will be suddenly surprised: you are not forgetting things as you used to.

When I was travelling in india for fifteen years continuously, I used to remember thousands of people's names. For five years I might not visit their town and then suddenly one day I would be there and I would remember all those people! Hundreds of people -- and they were surprised how I could remember their names. But that was not a problem at all. They thought it had something to do with memory. It had nothing to do with memory -- I have a very lousy memory -- but I had a deep interest in people!

So whenever I am talking to one person I forget the whole world. Then that person is my whole world -- at least for that moment, only he exists. So if you meet me after many lives somewhere, I will remember you. That one moment of total attention, that one moment of love, that one moment of focussing on you, that one moment when you become my world, is enough! You are engraved forever, enshrined forever -- it is impossible to forget!

So just start taking more interest. Remain in the moment, take more interest in whatsoever you are doing. And after two or three months you will see that the memory is simply following -- it comes.

There are no techniques to improve memory, and all the techniques that have been invented and are talked about are useless. The only technique that works is not a technique at all, because it has nothing to do with memory; it has something to do with interest.

So, one thing first try to take interest. If it is impossible then change your job. These are the two alternatives: first, for four or five months, six months, take interest, find new ways

to become interested in it. Don't just go on doing it as a work -- love it, make it a hobby, play with it!
And construction, architecture, can be of great interest -- it depends on the person. One can be deeply in love with the work -- it is very creative, you can do a thousand and one things, you can be very inventive. Never before was man so able to do so much, as far as construction is concerned. So many new materials are available, so many possibilities. There is no need to repeat the past, mm? We can create so many new things that have never been dreamt of by man. Cities can float in the sky. There is no need really now to be on the earth; if we are, it is just because we lack imagination. Otherwise there is no need -- cities can float in the sky, cities can float in the sea. Earth-bound, we are just foolish.
Now every possibility is there -- millions of doors have opened, we just have to use them. So many synthetic fibres are available; many things can be done with them which were not possible before.
So just take more interest, love the work, get into it, become more inventive, innovative, think of new ideas, get involved, become committed. And you will see that the memory just follows.

[A sannyasin, leaving for the West, says: I've been going through a lot of doubts about sannyas... It feels good here being surrounded by sannyasins and being here with you. But I feel going away -- when I'm on my own, away from you -- it won't feel so real.]

Mm mm. It will become more real -- just go. Because to be close to me has nothing to do with physical closeness. If you love me you will find me there too, as close as here and sometimes even closer -- because there you and I will be alone, and here I have so many sannyasins, mm? So naturally, here you can have only a part of me, not the whole. There, I will be wholly yours!

It is a question of love: love knows no distance, no space. If you love me you will find me there. If you don't love me, then even here you will not find me. If you love me, even when I am gone from this body you will find me -- I will remain available to you. If you don't love me.... There are many people who are just neighbours to me here, and no contact will become possible.
So it depends -- it all boils down to love. Just go, mm? Don't be afraid -- go and see. Continue to meditate and remember me.

[A sannyasin, with an arm in plaster, said she felt very destructive, especially when surrounded by people, but she doesn't know the cause of it. She wondered if she should do Primal therapy. In response to a question from Osho, she says she is in a relationship.]

That's good -- because relationship will help you, and [he] is perfectly good.
These problems are not really caused by anything. There are two types of problems: one is when it is caused by something in the past -- then Primal therapy can be very helpful. But I don't see that that is the problem. It is as if a person became afraid of water when he was a child. Maybe he was playing around the river and fell into the river and became very much afraid. Now he cannot go near the river -- just seeing the water, he starts trembling.
Now, this kind of problem can be helped very much by Primal therapy, because it is not fear of the water, it is just a past experience. The child was very small and helpless and fell into the river and it was almost as if he was going to die, so the fear has entered very deeply. Now just the closeness of water is enough to make him tremble -- he again becomes a child, not knowing what is happening. And he knows there is no need to be afraid, but that will not help. So he has to go through the past experience -- to relive it, to unwind it.

Then there is a second type of problem: somebody is afraid of going into the river because he does not know swimming. Now, this man cannot be helped by primal therapy. He is afraid because he does not know how to swim, that's all. And his fear is right -- otherwise he would die if he were not afraid.

So if you want to take him into the water he says 'No, I cannot go, I am very much afraid.' But his fear is of a different kind: he does not know how to swim.

Now, if you put this man into Primal therapy nothing will happen, because it is not a question of the past. His problem belongs to the future: he needs to learn how to swim, he wants to learn that. Once he knows how to swim the problem will disappear.

Your problem is of the second type: you need to know how to love, how to give; nothing is being held over from the past. And because you cannot love, because you cannot allow one person to be close to you, how can you allow many persons? -- then you start feeling afraid.

You are afraid of relationship, you are afraid of love, and the reason is that you don't know how to love. The only way to know how to swim is to start swimming. [He] is very good -- let him be the guide, you just be a follower. Just tell him to lead you into love, to help you to go into love more and more.

And you just do one thing: don't create any trouble. If you can do that, once love starts flowing, then there will be no trouble -- just in the beginning.... At least you will have to trust the guide, so that when he puts you into the water you don't start screaming and hitting him. That much you have to do -- and it is a simple thing!

Love is such a natural thing that everybody can grow into love. So first try to love. Start giving! If somebody asks for one thing, give two, mm? If [he] wants your coat, give him your shirt too. If he wants you to go one mile, go two miles with him. Just try it -- and you will enjoy it! Once you have started enjoying, the problem disappears.

Report to me after one month. For one month try -- rather than going into Primal therapy, go into love therapy. Then we will see, mm?

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #21

21 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin says: I feel very lost and I cannot get out of it. I am in a trap. Sometimes I think it is just mind. I see that everything that happens is my responsibility although I think all doors are closed.
Osho checks his energy.]

Everything is going so beautifully well -- you unnecessarily become worried. The energy is flowing perfectly well, but you are too greedy -- you want it too soon. That creates the trouble. It takes time, it takes its own course. And these things are such that if you are in such a hurry you may create trouble: you can go mad if things go too much!
So allow it to work slowly, otherwise you will not be able to bear it. If you want too much too fast, I don't think you will be able to bear it -- you will go berserk!
So I am going very slowly with you because you are just on the brink -- a little push and you will be gone. But I have to give you homeopathic doses -- very slowly, very slowly. You want them fast, and you don't understand -- if they happen fast I will have to prevent them immediately, otherwise you will not be able to come back to your sanity again.
To go into deep meditation is to take a great risk. If you go slowly, good -- by and by, you absorb it and become capable of tolerating it. If it happens too suddenly, you will not be able to understand what has happened and you will never be able to come back to your sanity.

In India, down the centuries, too many people have gone mad. You can still go and find many mad sannyasins and the reason is only that there is nobody to look after them, nobody who can prevent their energy when it is not needed and release it again when it is needed. That's the whole function of a master.
And I cannot listen to you -- because if I do, then if you go mad, I will be responsible, not you. So simply accept the growth that is happening and happening slowly -- it is good. Slowly slowly, you will get in tune with it. Mm? you cannot run right now; it is better to walk. When you are able to run, I will tell you to run.
So simply enjoy whatsoever is happening and feel deeply satisfied with it. A great contentment is needed right now that will help the energy to settle. Once it has settled, another step; then again deep contentment, again it settles, then again one stop -- but step by stop. Otherwise everything is going perfectly well.
... Whatsoever you are doing, continue -- just don't be greedy and don't be too much after it. Go slowly, gracefully. There is no hurry -- eternity is available.

[The sannyasin asks about a dream in which Osho died.]

No, no, I will not leave you here!
... It is because of your greed that you are afraid that I may die -- it has nothing to do with me! Your dream is your dream! It is because of your greed that you are afraid I may die. then what will happen to [you]? -- so just grab it fast! That's why the dreams, mm?

[A japanese sannyasin asks about translating Osho's books. She has difficulty with some words which don't exist in Japanese.
Osho suggest that she not translate too literally, but rather put more effort into conveying the sense of what is being said. He says the language should be simple, uncomplicated, so that the book is a flow and easily understandable....]

[Another sannyasin asks if his way is love or meditation. Osho suggests that he does not choose between the two; both are necessary for a balance. They are like the two aspects of breathing: love is exhalation, meditation is inhalation. Move with the energy, feel your way through your heart, not your mind.]

[A sannyasin says that he doesn't let go, especially with women. He became aware of it when he began mixing with people, having been in isolation for a time. He doesn't have a woman; his friends tell him he should have...]

No, no, don't listen to anybody. This is foolish, this is simply foolish....
These friends are foes! You have to listen to your own being. If you feel good alone, then why bother? Can't you see how miserable people are who are together?...
So why bother? If you are happy alone, then don't create a problem out of it -- there is no problem! In fact that may be the only problem, that you don't have any problem, so you are feeling 'What to do?' If you have a woman then there are problems and fighting and anger and this and that and one becomes miserable: one is occupied.
Hell is a great occupation, a continuous occupation. Sometimes it is anger, sometimes it is jealousy, sometimes it is possessiveness, sometimes in rare moments it is love too -- and it goes on and on. And you are never left time to think about what is going on. There is no time left to think whether you are in misery or not.
But you are happy -- I don't see that it is a problem at all. These friends all get ideas, and once they get ideas they start manipulating everybody. Now they get ideas that relationship is good, love is good, so what are you doing? They are making you feel guilty.

[The sannyasin answers: But in the groups they said the same too -- the groupleader told me that as well.]

Nothing to worry about! You can say, 'If I am feeling good, then who is the groupleader, and why?' Even if god himself comes and says it -- mm? Keep to yourself. Tell him, 'You can go on relating -- I am happy, why should I worry?'
If you are unhappy, then only does the problem arise. If you are feeling that you are really miserable... and don't be mistaken about it. Others are saying you are miserable -- and you may start feeling miserable because this one and that one says so, and they are in the know. The groupleader has said so, and so have many friends, and all are of the one opinion -- so how can so many persons be wrong? They must be right. Then you start feeling miserable -- but that is not true misery.
Forget what they say. Simply silently feel for yourself. If you are feeling miserable, then there is a possibility to relate. If you are not, there is no need. Just wait -- some day the possibility may arise. But before that, don't force. Nothing forced is ever beautiful. And I see that you are perfectly happy -- nothing to worry about. Just enjoy your aloneness, mm?

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #22

22 April 1977 pm in Chuang Tzu Auditorium

Prem Saraha. I'm talking about saraha these days (in the morning discourses). Prem means love and saraha means one who has attained the target -- one who has attained the target of love. It is still a possibility, but it can become actual; I give the name with a great hope. It is not yet actual but it can become actual, with just a little effort and a little awareness.

Man is not aware of how much he can be, and he goes on living at the minimum. Now psychologists say that even very great geniuses use only fifteen percent of their intelligence -- so what to say of the ordinary, the average person? He uses near about five to seven percent of his intelligence. And that is about intelligence; nobody has bothered about love. When I look at people I see that rarely does a person use his love energy -- rarely. And that is the real source of joy.
We use seven percent or at the most fifteen percent of our intelligence. So even our greatest genius lives at the minimum; eighty-five percent of intelligence will be sheer wastage, he will never use it. And one never knows what would have become possible if he had used one hundred percent of his intelligence.
And we are not using even five percent of our love -- we are not using it at all. We go on pretending the game of love but really the love energy is not used. And that is the only energy that makes a man closer to god.
Intelligence brings you closer to the outside reality and love brings you closer to the inner reality. And god is the innermost core of existence -- so the only way to know god is love! There is no other way, love is the only way of knowing.

[A sannyasin said she had had a wonderful marriage for ten years with her husband until their young housemaid committed suicide because of her love for the husband. Since that incident nothing has been the same....]

First thing: it has nothing to do with the girl's suicide; that is just an excuse. It almost always happens in every marriage -- you cannot live forever in happiness. It was easier to be happy when you were not married. Once you get married, things become difficult; it is a natural process. It has nothing to do with the girl and her suicide, it has nothing to do personally with you or your husband; it has something to do with the very process of marriage. Once you understand

that, things will become clear.

When two persons are in love they are free, individuals. They have freedom, love is not a duty. It is out of their freedom that they give to each other, and they are free to say no. If they are saying yes that is their decision -- it is not an obligation, it is not a fulfillment of any expectation of the other. Because you enjoy giving love, you give. And any moment you can change, because no promise has been made, no commitment has been made. You remain two free individuals -- meeting out of freedom, loving out of freedom, but your individuality and your freedom is intact. Hence the beauty!

The beauty is not only of love, it is more of freedom than of love. The basic ingredient of beauty is freedom; love is a secondary ingredient. Love is also beautiful with freedom, because freedom is beautiful. Even love becomes beautiful when it is with freedom. Once the freedom is gone, love becomes ugly -- and then all the ugliness enters it. And then you will be surprised at what happened. Where has that beauty gone? Where has that love energy gone?

Once you get married you are settling, you are dropping your freedom for convenience sake. You are thinking more in terms of security than in terms of freedom -- that's what marriage is. Marriage is the victory of security over the insecurity of freedom.

So of course you will have to pay the price. Security is never free, nothing is ever free; we have to pay a price for everything. For every choice we have to pay a price.

So once you get married, freedom is lost. With that freedom, seventy-five percent of love will disappear. And the joy of it, the sharing of it, will disappear -- now it will be almost a part of duty.

And the more you live together, the heavier becomes ordinary reality on the romantic quality of your affair. Small things which had never bothered you before will start bothering you. You want to go to one movie and he wants to go to another, and there will be conflict. It had never

bothered you before; wherever he wanted to go you were ready to go, wherever you wanted to go he was ready to go. It was just joy to be together, wherever -- the movie was irrelevant. Now to be together will be irrelevant, the movie will become more relevant -- because you are together for twenty-four hours a day. In fact you are going to the movie to avoid each other.

First you used to go to the movie to meet each other -- the total quality is different now. First you used to go to the beach, to the mountains, to be with each other! Now you would like to go somewhere where you can avoid the other. It is becoming too much -- being twenty-four hours together, it is getting heavy.

And then small things, very small things... the husband has left his clothes on the floor. Now, lovers will never think of these things -- but married people will start thinking, 'This is not right -- he should be a little more careful. I have told him so many times!' And this may create a conflict. Or he may go on smoking -- and you don't like smoking, you hate the smell of it.

When he was kissing you before, he was smoking then also -- but the kiss was so precious that you never bothered about the smell. Now, by and by, you are becoming -accustomed to the kiss; now it is nothing new, it has no mystery left, it is just routine. It has been taken for granted; now the smell of smoking that comes from his mouth is too much.

Small things -- your perspiration, your body smell, this and that and everything. And now, by and by, you are acquainted with each other's body, each other's possibility, each other's love-making -- so the curiosity, the exploring mind, is no more there. It is almost a repetition every day. Who loves repetition? Repetition kills everything.

Now he will start fantasising about other women: they will look more beautiful, more charming. Not that they are, but they will look it, because they are not accessible, they are far away. And you will start thinking of other men. Deep down in the unconscious, other people will look more beautiful, other couples will look more happy, and you will

start thinking 'Why are we not happy? Why is everybody else happy? Look -- people are smiling, and we are not smiling. Why is this happiness not happening to us?'

And deep down you start becoming interested in others. It is natural, nothing is wrong in it, nothing is immoral in it -- it is part of the security. You become dull, you are not interested. It is almost like going and seeing the same movie again and again; for how many days can you remain interested? And if you get married to a movie, then won't you go crazy? It is simply amazing that people are married and not mad! Or maybe they are, but the madness is so much the norm that you cannot think about it as madness.
So the first thing: drop the idea of that girl. That has nothing to do with you or with your love affair, your marriage. That was her thing, mm? she must have been mad. That is her business, it is nothing to do with you. She must have been suicidal -- she would have committed suicide somewhere else. It doesn't matter where, but somewhere, in some way, she would have found a reason. Because she had never been in love. Your husband did not know anything about it -- she was not even old enough to fall in love and do such things. But she must have been suicidal -- any excuse was enough.
She must have been fantasising in her mind, and the fantasy was destroyed. That is her problem -- that is not your problem, not your husband's problem, that is just an excuse. You are again trying to believe that your marriage is perfectly good. Because of that girl and because she committed suicide, everything has gone wrong. You are still trying to delude yourself, you are still trying to protect the marriage. In fact that girl's suicide is functioning as a protection. You can throw all responsibility on her -- she is like a scapegoat.
Forget about it -- she has nothing to do with it. Encounter the situation: it is marriage itself! It is the suicide that you both have committed by marriage; that is the real problem.

[She answers: Our marriage is very open.]

No marriage is open, otherwise why should you bother about marriage?

[She says: The energy -- it is a matter of the energy that we had running between us.]

The moment that energy is not running between you, that simply means you are stuck together. What I am trying to say is, don't try to protect it. Rather, look into it, into where the problem is -- otherwise you will never find the cause. You can find false causes, because you don't want to touch the real cause. The real cause is that both of you are no more in love. It is hard' to say it that way, but the truth has to be accepted. That's why the energy is no more flowing. And it is very difficult to be in love for a long time. It needs a great transformation in your being -- only then can you be in love for a long time. The ordinary love is a very momentary thing; it comes and goes, it starts and it ends, it has a beginning and it has an end.

So, rather than rationalising, just look into the phenomenon that you are no more in love. It will be hard! It is not the otherwise -- not that the love is there and the energy is no more flowing. How can it happen? Love is the energy: if love is there, energy will flow.

Maybe you are in love with your past love -- that's possible. Maybe you are in love with your past memories -- how beautiful things were and how energy was flowing and now it is not flowing. It is a hangover from the past. You are continuously thinking about the past, and you want the present also to be like the past. But it cannot be done. The present is totally different from the past -- and it is good that it is different! If it were just a repetition of the past you would be fed-up, completely bored.

So both look into the reality and try to find out the truth. If you are not in love any more, then one thing can be done: you can be friends. There is no need to force -- and love

cannot be forced. If you force it, it will be a hypocrisy and it will never satisfy anybody.
So just look into the thing. You have been lovers in the past, so at least you can be friends. Just look into it! Maybe if you decide to be friends, love may start flowing again -- because again you will start being free, again you will start becoming individuals, again the security will be gone, again those elements which have destroyed your love will disappear. There is a possibility love may start flowing again.
Just as you got married one day, now get divorced and just be friends. First your love happened -- you were friends, you just came together. Love arises out of friendship, and then sooner or later it becomes a relationship and there is no friendship -- then it dies. If you really want to revive it again.... And I am not saying that it is a certainty -- nobody can say anything about it -- but there is a possibility that it may revive. Or even if it doesn't revive, you can revive a love with somebody else, your husband can love somebody else.
Always remember one thing: to be in love is good -- that is great virtue. If it is not flowing with one person, then it is better to let it be flowing with somebody else. But don't get stuck -- otherwise you will suffer, you will make him suffer, you both will suffer. And the problem is that if you suffer long enough, you will become addicted to your suffering. Then you will start feeling a sort of enjoyment in your suffering itself. You may become masochists, and then it will be very very difficult to get out of it. Right now the problem is not big.

[In response to questions she tells Osho her husband is in London; he is not a sannyasin.]

Go back and talk to him and tell him to be truthful. Mm? you have loved each other -- at least this much you owe to each other, to be truthful, to be absolutely truthful. Put all the cards out on the table and don't try to hide; because that is not going to help. Only truth helps. Lies never help -- they

can only postpone the problem, and meanwhile the problem will be getting more and more roots in you. So the sooner the better....
Go and tell him to be honest -- even if it hurts. Tell him that it will hurt but nothing to be worried about. You have been happy together; if it hurts, that too has to be faced. Be absolutely true -- no finding of scapegoats, no witch hunting, no rationalisation. Just be true. Look into yourself, show your heart, and help him also to be true. If love is finished, then be friends, there is no need to force it. Maybe, some day again....

It happened once, an indian film actress asked me.... The problem was exactly the same, and I suggested divorce -- because there was no meaning in carrying on in it for too long. They got divorced. After seven years their daughter was getting married, so they met again. For seven years they had never met -- and they fell in love again with each other!
She came running to me and she said 'This is impossible, but it has happened! For seven years we had not even seen each other, not even written a single letter, but our daughter was getting married, so we had to be together -- and suddenly...!' They got married again!
But I told them to be aware now: the same thing could repeat itself again.
Love needs so much awareness to keep it flowing -- and we are not so aware, so again and again it stops.
Just go and don't be worried, mm? If one door is closed, another will open.
Never betray love. Lovers change -- that is not a problem, that should not be a problem; we should not become attached too much to persons. Let there be only one commitment, and that has to be to love itself! Be in love with love, and everything else is secondary.
And be courageous -- that courage will help. Otherwise you will both pretend that because of this and because of that... and you will go on being miserable. Never remain in misery

for a single moment. Live dangerously -- because that is the only way to live. And now that you are a sannyasin I hope you will be courageous enough to face it. If it is no more there, it is no more there.
And maybe just making everything open, looking at things again with fresh eyes, something may happen! It may be there -- maybe it is burdened too much with nonsense. If you are putting things openly you may become unburdened, he may become unburdened, you may start feeling for each other again. But next time, if you do start feeling for each other again, don't do the same that you have done before. Each marriage kills love. Very rarely have I come across a marriage which has not killed love -- it is a miracle It is not the rule, it is the exception -- and the exception simply proves the rule.
Don't be worried, mm? Just go with courage.

[A visitor says he enjoys his work as a university professor very much. His conflict is: am I greedy for wanting more or is it for my growth?]

Remember one thing: we can never have the world the way we like it, so we have to like it the way it is. If you really want to be happy, then start liking it the way it is. Because we only have a Very short time here. If we start thinking about the perfect situation, we will miss the opportunity of being happy. So make the best that you can of it: it is an imperfect world, and nowhere can you find a situation which will ht you perfectly.
For example, you make friends and they move. In some other situation you will make friends and they will never move, and then you will be stuck. That too can all be very very burdensome -- just having the old friends, everything dust and dirt and old.
If you are in a situation where you cannot have new friends every day, then use the beauty of old friendship as much as you can. If you are in a situation where friends change every day, that's perfectly good -- you have the opportunity to

make new friends, fresh friendship. And fresh friendships have a beauty of their own. Life is more alive, there is more adventure. To be friendly with a stranger is more adventurous, to trust the stranger is more adventurous and more dangerous, ant to go on finding new persons to love and be friendly with will help you to flow more. I can understand.... Again and again they will be gone -- by the time things are settling and you are feeling that now things are becoming secure, they are gone. But it is good!

I myself have never lived a long time in any town. The moment I saw that now things had settled, I simply moved! Nobody will think that I can move from poona, but any day I can move -- now things have settled!

Nothing to be worried about -- enjoy it! My approach is that whatsoever you have got, make the best use of it. And don't hanker for the impossible; it never happens and in the search for it you lose all that could have happened. To seek the impossible is to miss the possible -- and the possible is all that is!

So enjoy new people, new friendships, fresh relationships -- it is a more dynamic way of life, more flowing. It is not like a stagnant pool: it is a river.

Always look from an angle from which you can find more happiness in it and more joy. Ordinarily our mind always finds faults -- hence it makes us miserable. Misery is an attitude.

If you are lazy, then don't find fault with laziness. Find the philosophy of it -- read Lao Tzu, tao, and enjoy laziness! If you are active, then don't find fault with it; forget Lao Tzu and Tao -- that has nothing to do with you, that doesn't relate to you. Then Nietzsche will be good.

But always find the thing that will make you more happy; and it is available everywhere! If a man has decided to be happy, then in no situation can he be made unhappy. And if a man has a wrong attitude then in no situation will he ever be happy. Happiness is an attitude, so is unhappiness.

So first try this -- start enjoying this situation that you are in. And if you find it almost impossible, then change the

place; don't remain in it for long, either enjoy it or move. And the mind is always in a dilemma, because half of it you like and half of it you don't like. But then one has to choose.

[The visitor answers: That's the rub -- making a choice is very difficult.]

It is not difficult -- you can consult the 'i ching' or you can just toss a coin. It is not difficult -- it is such a simple thing. Just toss a coin, and whatsoever the coin says, move with it. Try, mm? And come back for a longer time.

[A sannyasin says that he keeps looking at the whole sexuality and wants to get out of it but doesn't know ho. He feels the homosexuality is not natural.]

There is no need to get out of anything....
Enjoy it! Why get out of it? If, by enjoying it, one day you are out of it, that too is okay -- but there is no need to get out of it. Whatsoever comes natural is good -- easy is right. ... The unnatural cannot happen -- that's my definition of nature. How can the unnatural happen, just tell me? If it happens it must be natural -- otherwise how can it be? And it is happening only to man because man is more alert and conscious, because man is more intelligent -- he finds out new ways to relate.
Now, if you watch animals you will see that they always make love in a certain posture, in a certain way. It is only man who has found many postures, many ways -- this is man's intelligence, his creativity. No animals have any choice about how to make love. Mm? they don't have any vatsayana's 'kama sutra'.
It is said that the original 'kama sutra' had eighty-four thousand postures. Now it has only eighty-four but the original had eighty-four thousand! He must have been a rare genius, this man vatsayana. And you can go to khajuraho some time and see all sorts of weird and bizarre postures. You cannot even believe how they are possible -- a man and

woman standing on their heads and making love! This is man's creativity, great intelligence -- no animal can think about it. It is only man who can think about it, who can find novelties.

So nothing to be worried about! In fact when you are in love with a woman or a woman is in love with a man, it is a biological phenomenon. When a man is in love with a map or a woman is in love with a woman, it is more psychological than biological. In fact it shows that you have, in a way, gone beyond the ordinary biology. You have taken a step aside -- you are fed-up with the ordinary biology, you want to relate in a certain new way which only man can do.

So always look at things in a very positive attitude. It has happened to you, it must be something in you that has evolved into it. Now don't bother what others say -- nobody has the right to interfere with your life. It is your life, and if you decide to be homosexual it is perfectly okay. Accept it in deep love and gratitude.

If some day you find yourself turning and moving and changing into a heterosexual, perfectly good! A man who is a fixed heterosexual has a certain limitation, a man who is a fixed homosexual has a certain limitation -- the man who is bisexual is more free. So the future is going to be bisexual. Even the revolution that homosexuality brought into the human mind is outdated -- the future is going to be bisexual. A man will be capable of relating in both ways, and he will have more freedom, more possibility to choose -- no fixed attitude, no fixation.

It is possible that some day in the future psychoanalysts will say that in the past people had fixations -- somebody was a homosexual, fixed; somebody was a heterosexual, fixed -- now people are more free. That will become the normal, healthy consciousness -- freedom. That too is a freedom.

Always look at things so that you can find something good to be happy about. Life is short, and happiness is very difficult, so don't miss any opportunity to be happy.

Ordinarily we go on doing the opposite: we don't miss any opportunity to be unhappy -- everything makes us unhappy!

Heterosexuals are not happy and homosexuals are not happy. The homosexual is worried: how to get out of it? And do you think that heterosexuals are very happy? They don't seem to be happy at all. They are burdened with a thousand and one problems. People who are bachelors are unhappy, they feel they are lonely. And people who are married are unhappy -- they think why did they get tied in the first place?

Everybody is unhappy here; and my whole approach is to make you happy. Now there are two ways: either I should tell you 'Do this, then you will be happy.' Then you will never be happy -- this is what has been done to humanity. There have been people who have been saying 'You can be happy, but do this first. First be heterosexual then you will be happy.' Now they have created unhappiness for you.

For the heterosexual they say 'Become celibate, then you will be happy.' They always have clues for people. 'Whatsoever you are not' they go on saying 'be that and you will be happy.' And you cannot be that, so you are never happy. And you never see the trick of it, that this is the whole process of making you unhappy.

I want you to be happy right now, so I cannot say 'Be that.' I can simply say 'Whatsoever you are, be happy in it'! If out of happiness it changes, good; if it doesn't change, very good. Relax!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #23

23 April 1977 pm in Chuang Tzu Auditorium

Deva means divine and yashodara means the glorious one. Yashodara is the name of the wife of Buddha, too. And that is the true reality of everyone: the glorious one is sitting inside you, waiting for your knock. It is not far away, it is

very close by -- just a slight turn and the meeting happens. It is not hard work, either.

The very idea of hard work is egoistic. To attain to god is simple, has to be simple. The very idea of much effort is an egoistic idea -- the more effort you make, the more you will be and the less will be god. It happens only when you are not, it happens only when the effort is almost absent. Even when following the path of effort, a moment comes when the effort has to be dropped -- and then is grace.
So god is never attained through any effort; it is through effort that we go on missing. But we have to make effort, that I know, otherwise we will never understand how to drop effort.
You have been in the gurdjieff work, so you know what is meant by making hard effort. Mm7 gurdjieff was the hardest task master, but the whole work consists of bringing -- you to such a pitch of work, to such intensity, to such fire, that nothing can be done beyond it -- and that is the moment when one can drop it, never before.
To drop effort one has to go through it absolutely, totally. So effortlessness is not a sort of laziness: it is the ultimate in effort.
The gurdjieffian work ultimately ends in something like zen -- it has to. But many of Gurdjieff's followers have missed the whole message. Followers always miss. The effort became the whole and sole thing -- the tree became all, and the flowers have been lost and forgotten completely.
The tree exists for the flowers, not vice versa. Flowers don't exist for the tree; they are the ultimate expression of the tree. The roots exist for the flowers. Although it is true that the flowers cannot exist without roots, they don't exist for roots; they are the end in themselves. Roots have no end, they are means -- hence roots are ugly. Out of the ugly roots come the most beautiful flowers. That's why roots go on hiding themselves underneath the ground, in the darkness: they are means, they are not ends.

And still I will repeat: though flowers cannot exist without roots, they don't exist for roots -- roots exist for them. The higher cannot exist without the lower, but the higher does not exist for the lower -- the lower exists for the higher.
So gurdjieffian work got lost in the hands of the followers who thought that the roots were all: work and work and work, and the quality of play is completely forgotten. Just hard work -- it appeals to the western ego very much. That's why Gurdjieff had no effect in the east. You cannot find a single eastern disciple of Gurdjieff. That is something very strange, because his whole teaching came from the East. He collected all his teachings and methods and techniques from the east, but in the east his impact is nil!
What happened? The east should have been more interested than the west. But the reason is, his idea of work appealed to the western mind, which is utilitarian, which is a work mind: do, and anything can be gained out of doing.
But in the east, down the centuries we have felt that the ultimate is never done by doing. When doing disappears and only pure being is left, then it happens -- and it happens of its own accord. You can invite but you cannot pull, you cannot force it to happen.
So in the East we call the spiritual work 'leela' -- play, not work. Never before in the east has it ever been called 'work'. Mm? the very word 'work' does not fit; work means something that a man can do. It is grace, it is something that happens.
But I am not saying that the work is not needed -- it is needed, it is certainly needed. It is the very roots, but it is not the end. And one day one has to forget the roots and flower! One day one has to forget the whole anxiety of working, attaining, reaching. One day one has to relax so utterly that there is nowhere to go, nothing to find, and in that rest, in that moment, in that pause, suddenly it is there. It has always been there, but we were never so relaxed, so we didn't see it.

[The new sannyasin said that she was with the Gurdjieff group, but left when they denied her experiences of inner kriyas and cosmic consciousness. With the guru Muktananda, she experienced kundalini. She asks Osho: where to go now?]

The first thing to understand: whatsoever experiences happened to you happened because of your work in the Gurdjieff group. They are not unrelated; it is not that they have no reference. It is the whole outcome of the work. It has nothing to do with muktananda or anything else, it has nothing to do with them.

... It is out of your twenty years' work that those things started happening. But Gurdjieff was very much against talking about them. And there is a reason not to talk about them, there is a very significant reason -- because people's minds are so imaginative that when you talk about these experiences only one may be benefited by your talking, ninety-nine will be befooled. That's what is happening with Muktananda and those kind of people.

The mind is such an imaginative faculty that if you talk about Kundalini then everybody's Kundalini starts rising! If you talk about blue light then everybody starts seeing a blue light! People are stupid!

So Muktananda-type people are not helping people really, they are just supporting their imagination. It is not work at all and it is no work at all. It is just playing... with people's dreams and their imagination -- and foolish people are all over the world. And who does not ant to have great experiences? The ego feels very good -- and if they are happening so cheaply, with no work at all, so that you just sit and the kundalini rises, and the blue light.... You can see any kind of light and you can see any kind of energy rising, and you can manage it so that you can almost feel that it is real.

Gurdjieff never talked about these things because he was a real master. He knew that when it happens the disciple will come; it is not to be talked about. If you talk about it then a

hundred people will come, and only one will be true and ninety-nine will be just fools -- so why invite those ninety-nine fools? He was not interested in idiots at all.
And the whole following of people like muktananda are simply idiots! Gurdjieff would not have even allowed them in the premises, these types of people -- he would have thrown them out! He was really interested in only very sincere people, sincere in the sense that they had come to work, not to imagine -- who had come to change, who were ready to be transformed, who were ready to die for it, and did not just have foolish ideas in the head. You can hypnotise people by just talking about things, and they start... there is no problem in it.
So he worked on people and waited -- when those experiences happened the disciples would have to come and tell the master. They would resist for so long that if they were imagining things those things would be dropped. The disciples would try not to say anything. These are foolish things -- maybe they are just imagination.
So for years they would not say anything to the master, but if they are real you cannot drop them. If they are unreal, they will disappear. The unreal comes into existence and disappears easily -- it is a dream. But if they are real, they will persist -- they will go on hammering on your head. One day or other, in spite of yourself, you will have to go to the master and say 'Now this is happening -- and I don't want it to happen, I don't like it happening, and I know that this is all imagination, but it is happening and for years it has happened. Now what to do?'
Then Gurdjieff would start work on another plane. But that thing is lost -- it is always lost when a master is lost. Then only the visible part remains, the invisible part is lost; and the invisible is the most valuable, the invisible is personal.
So there were a few people to whom Gurdjieff had said that these experiences were right -- but this was his personal communication, and they were also told not to say it to others. He never wanted any fantasy to be allowed, otherwise fantasy runs riot, it goes mad.

It is good that you have come here.... And it is out of your twenty years' work that these experiences have come. Feel grateful to Gurdjieff!
... It has a reference, it has a continuity.... And now much more can happen. Now the work can start on another plane. How long can you stay here?
You come back again, mm? Longer will be good. and much can be done. But keep in mind that your work is not lost; all that you have done will be used. That has become your foundation -- and you have a very solid foundation, so feel happy about it!
And here you meditate, you dance, you sing, and relax, mm? The work part is almost over has to be....

[She asks: Should I still observe impartially?]

You continue...
Yes, it is very good -- you continue. That you continue, but become more and more playful, more and more childlike. And much is going to happen. Good.

[A sannyasin says: I feel good if I sit near and see you.... And I want to ask you: is life beautiful? Is this life beautiful?]

It depends! If you sit in front of me it will be beautiful. If you keep me in front of you, it is beautiful. Forget me, and it is no more beautiful. It depends on awareness: if you are alert, life is beautiful, if you are asleep, it is not. So no snoring any more, mm? Then it is really beautiful!
But always remember, in itself life is neither beautiful nor ugly; in itself life is neutral. We make it beautiful, we make it ugly; so it is not really a beautiful or an ugly life, it is what energy we bring to it. If you pour beauty into it, it is beautiful. If you simply sit there and you want it to be beautiful, then it will not be -- you have to create beauty. Beauty is not there like an object, like a rock. Beauty has to be created. You have to give a vision to reality, you have to

give colour to reality, you have to give a song to reality -- then it is beautiful.
So whenever you participate in creating beauty, it is there; whenever you stop creating, it is not there. Beauty is a creation, so is ugliness. Happiness is a creation, so is misery.
You get only that which you create, and you never get anything else. That is the whole philosophy of karma: you get only that which you do. Life is just a blank canvas -- you can paint a beautiful scene, a landscape, or if you want you can paint black ghosts and dangerous people. That's up to you. You can make a beautiful dream or a nightmare.
Once this is understood, things are very simple. You are the master, it is your responsibility. If you enjoy being in hell, it is your choice: you can have a hell as horrible as you want. If you don't enjoy it, you can come out of it immediately; not a moment's waste is needed. No need to postpone: you can come out of it right now, and you will find that heaven is there.
Ordinarily we think that life has some objective beauty and objective ugliness. No! Life is just an opportunity. It gives you all that is needed: now do it yourself! It is a do-it-yourself: it supplies all -- you have to make things out of it.

[The relationship group is present. A group member says she is afraid; afraid of being rejected. The group leader comments that she's afraid to accept love, and is very rejecting.]

If you reject and if you enjoy rejecting, then don't be afraid of being rejected -- because rejection will bring rejection. You get only that which you give: the world simply echoes you. If people reject you, that simply means that you must be rejecting them. They simply react; they function like a mirror.
So if you don't want to be rejected, stop rejecting. It is such a simple thing: don't reject! It is a vicious circle. I can understand: you reject because you are afraid they may

reject you. So it is better to reject from the very beginning -- at least you have the upper hand, that you rejected first. So now there is no possibility of them rejecting you -- you have already rejected them. But if you reject, then how can they accept? So you have created the possibility for them to reject you. Now you are in a vicious circle.

Because you are afraid of being rejected, you- are creating their rejection continuously. If you are really interested in being accepted by people, then stop rejecting! Even if they reject, you stop rejecting. That is their problem -- if they reject, that is their problem. They will not be happy; nobody is ever happy through rejecting. They will suffer -- that is their problem, nothing to do with you. You go on loving people.

If you love, sometimes it is possible that they may reject you. They may be just like you -- afraid that if they accept you, you may reject them. So they may reject you. But how long can they reject? Once, twice, thrice -- by and by, they will see that anand goes on loving them. So the fear is unbased; she is not going to reject them. Even when they are rejecting her she is not rejecting -- so why should they reject? Their fear will drop, they will start accepting you. You have to start it, otherwise your whole life will become a misery: And it is a simple thing....

So the first thing to do is, start loving people, saying yes -- even if they say no, knowing that they may say no. Okay! If they say no they will suffer from their negativity -- why should you bother about it? Say yes and enjoy the freedom that yes brings. Say yes and enjoy the life that yes brings. Yes-saying is a great, blissful state. Start slowly.... Drop all cautions -- cautious people don't live.

Those who live are the people who can live in danger. Gamblers live, cautious people don't live -- they do business, they don't live. They hoard money but they don't live, they protect themselves but they don't live. If you really want to live you will have to be ready to move into danger. And this is the greatest danger: rejection.

Millions of people miss love because they are afraid of rejection -- and because of their fear of rejection they are rejected. Now they are creating their own problem. Get out of this vicious circle!
And I am not saying to try to do it: simply get out of it. From this moment simply drop it. For one month live without rejection and see what happens. Let it be an experiment -- it will be a great experiment in living. For one month just accept people even if they reject you. Say yes even if they say no, love even if they don't return love. For one month be a spendthrift, and after one month tell me.
You will have a totally different face. You will have a radiancy, you will have a flow in life and fear will disappear. If you can give love, fear cannot exist.

[An italian group member had difficulty relating in the group because she could not speak English.]

Do one thing. It can be used in a very very significant way -- this not knowing English can be used. Try to relate through touch, through smile, through eyes, holding a person, hugging a person, start relating through the body. Laugh, weep, cry, gestures (Osho was gesticulating as he spoke) -- look at my hands, mm? Think that you are dumb. What can you do? -- you have to relate in some way or other. Find ways and means, and it will be of tremendous significance. Because language is not always communicative.
Ninety percent of language is just an avoidance of relationship. We create a great wall of words to hide the fact that we don't want to relate. So don't be worried about it. You can use this situation in such a beautiful way that you will be surprised! You follow me?
If you want to say something, that you are feeling sad, then why say it? Be sad! They will know what you mean without language. If you want to say that you are very very happy, then why say it? Be happy! And happiness is neither Italian nor English nor German -- they will understand. You can dance when you are happy and they will understand. When

you are angry you can simply hit somebody -- why say it? That will be more true and more authentic and real. And it never misses: they will understand immediately that you are angry.
Language is a way of saying things which we really don't want to say. For example, I am angry at you and I don't Want to be angry, so I simply say 'I am angry.' It is a very impotent way of saying that I am angry. I love you and I don't want to really say it, so I simply say 'I love you.' Just words! If I love you I will say it in some more real way -- why through words?
My approach is always that any situation can be used in a tremendously beneficial way. Now, this is a situation: you don't understand english. Perfectly good! Don't get depressed about it.
[In your next group] try -- through gesture, through the face, through the body, through touch, expression, but no language, mm? And you will enjoy it, because you will have a new feeling and you can innovate new ways.
For example if you are lost in China and you are feeling thirsty, what will you do? Show it to me!
... You will have to show the whole thing -- what you want, what you are feeling....

[She walks among the group peering between people as if looking for something.]

That won't do either! (much laughter) You have to show that you are thirsty, that your throat is dry, that you will die if you don't get water. You have to show that the water is needed, that you want to drink it; you have to do something. something.
Next group, try, mm? Forget language completely, and you will be really happy finding ways to relate. You must have been a child once, and you must have related. You were hungry -- you had to say something. You were thirsty -- you had to relate to the mother. You were feeling cold -- you had to cry. So find ways!

And in the ashram also, when you need something, try! Let others also enjoy -- try! Mm? Good!

[A couple who did the group speak to Osho. The woman says: The group was really hard for us and just very scary. Feels like everything's turned upside-down. A lot of anger and hate has come up between us.
The leader suggested we do the one hour of looking into each other's left eye and we did that last night. It was really heavy. Phew!
The man said: I feel like something just incredible is starting. I'm very scared and I don't want to turn back. I've been sort of playing a game with you -- trying to be very cautious -- and I think I'm tired of that.]

Very good! If you are tired, then it is very good, mm? Don't turn back -- even if you want to, you cannot now.
One day or other everybody will feel that he is unnecessarily avoiding and playing games. You are bound to get tired, because this being cautious is not going to lead you anywhere. This is simply wasting a great opportunity, but everybody will do it in the beginning. The mind is very clever -- at least it thinks it is clever.
So, good that you have seen the tiredness of it and the futility of it. Now let it slip! Don't be cautious; just be true and let things happen. Good!
(to the woman) If anything comes closer to your reality it is always scary, because we live in illusions, we live in fantasies -- we don't allow reality to have any say. Now, just looking into his eyes for one hour you will start seeing a thousand and one things that you have been avoiding -- they come up. And it creates fear, because your self-image starts falling down.
You start seeing the anger, the hatred, the jealousy, the politics, the dominating tendencies of possessiveness. And you have always thought that you were such a beautiful woman, so graceful, so great -- and that image is falling into pieces. You see a bitch instead of a great image. It scares

you. But one has to see the reality, because growth comes only out of the experience of the reality -- even if it is the experience of a bitch inside one. Through that bitch you will become a goddess -- not through those false images.
One has to base one's life on reality. Howsoever hard, rough it is, one has to make one's base on that. On fantasies nobody can grow; because of the fantasies they remain immature.
So it has been good, you have both come across some space. But much more has to be travelled, mm? And start loving the real -- start being real with each other. Hiding helps nobody. And whatsoever you hide will come out -- and will come out some time, some day, somewhere, where it will be absolutely irrelevant, because when it was relevant then you repressed it. It will erupt in some moment, in some weak moment when it is absolutely irrelevant. Then it looks almost mad!
Be true to the moment. Yes, sometimes one is angry and sometimes one is jealous and sometimes one is in a fighting mood, but these are human limitations -- accept them. And if you know your human limitations, you will be able to forgive him too, because he also has human limitations. Then you don't ask for perfection. And when he accepts his limitations, he will understand your limitations.
Being true always helps one to be more compassionate towards the other. Perfectionists are never compassionate -- they cannot have any compassion. If they cannot have compassion on themselves, how can they have compassion on others?
For example, if you see a beautiful man passing by and suddenly you feel sexually interested in him, what are you going to do with this idea that has arisen? Will you tell [the partner], or will you just drop it and not look at it again? If you don't look at it again, if you repress it, you will forget about it. Then one day you find [him] looking at a beautiful woman: now you are very angry.
If you had accepted your own desire, you would have had much compassion on him. You would have seen the fact that

'Yes, the same has happened to me too, so nothing is wrong in it -- it is human!' Then there would be compassion, and out of compassion, understanding.
Seeing oneself, one sees the whole humanity. And I am not teaching you here to become saints -- no, not at all. I am here trying to teach you to be real human beings with all the limitations, frailties -- so that you can have compassion for the other. And in that understanding and compassion grows love.
So just be alert about your realities, express your realities to the other. Don't try to hide -- there is nothing to hide. If you sometimes feel interested in a man, that's natural; you have not committed any sin. And what can you do if you feel interested? It is better to say it rather than hiding it. Telling it you will be relieved, telling it you will also help him to understand his limitations, telling it you will also tell him that you trust him. And you will tell him everything, whatsoever is in your mind. You will not hide anything from him, you will not have any privacy.
Two lovers, if they have privacy, are not really lovers. Lovers should not have any secrets -- there is no need. You can trust that he will forgive you, he will understand you. He can trust that you will forgive him. And this is how two persons come close and closer and closer and one day become almost one!
Yes, it is hard, but growth is hard. Nothing to be worried about.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #24

24 April 1977 pm in Chuang Tzu Auditorium

Deva means divine, mantra means chanting. And if we look into life it is a constant singing. Basically it is sound -- the

existence consists of sound, eternal sound. And whenever we are close to that sound we are happy, whenever we fall in tune with that song we are happy and blissful. Whenever we are out of step we are unhappy.
Happiness and unhappiness are indicative -- they simply show whether you are going in tune with the universal symphony or you have gone out of tune with it. Are you still chanting with god, hand in hand, step in step? Or have you become a private individual and started your own song, separate, egoistic? Then there is unhappiness and misery. This existence is an orchestra and we have to be in tune with it. That tuning with it is what religion is all about.
So all the religions have used chanting, singing, in some way, in some form or other. And that is why music has so much appeal for the human mind, for the human heart -- because sometimes listening to beautiful music you start slipping into that universal harmony, particularly so with the classical music, eastern or western.
Listening to Beethoven or to Mozart, one starts moving into a different world; a totally different gestalt arises. You are no more in your thoughts -- your wavelength changes. That great music starts surrounding you, starts playing on your heart, starts creating a rhythm that you have lost.
That's the definition of great music, that it can give you a glimpse of how one can exist, totally, with the whole -- even for a few moments. And great peace descends and there is great joy in the heart.
You may not understand what has happened, but the great master, the great musician. is simply playing on a very fundamental base. The fundamental base is that existence has a certain rhythm. If you can create music according to that rhythm, those who participate in listening to that music will also start falling into that rhythm.
'Mantra' means finding out how you have become separate, and dropping those wrong ways and finding out how you can again become one with the whole.
So try it -- you can do it in many ways For example, if you are sitting by a waterfall just listen to the sound of the

waterfall and become one with it. Just feel that you are also a waterfall and you are not separate as a listener, as a watcher, as a spectator. Close your eyes and feel that you have become one with the waterfall -- start falling with the water, deep inside. Forget your ego. And there will be moments, a few moments, when suddenly you will find that there has been a participation, that you could get the chanting of the waterfall and you were in tune with it. Great ecstasy will arise out of those moments. Sometimes listening to the birds, do the same.
And while you are here, join all that is available -- music, dancing, sufi dancing. They will all help you, mm? Sound is going to be your door to god, that's why I am giving you this name.

[A visitor describes certain experiences she had of kundalini, astral projection, a voice speaking about pranayama. She visited gurus in India but felt restless with them.]

Those experiences were good but that is just a beginning and one should not be satisfied with them, mm?...
They are beautiful and they are fearful also....
Any experience which is true will be both. If it is only beautiful and not fearful, then it is just fantasy. If it is only fearful and not beautiful, then too it is just fantasy. When it is both together, it is real. Because for fantasy it is not possible to create both together -- that is intrinsically impossible for fantasy.
Fantasy can do one thing: it can either create hell or it can create heaven. Fantasy is very consistent; it cannot create the paradox. It is very logical, and reality is very illogical. So whenever reality erupts, it will have both the polarities in it -- that is one of the criterions of reality. If it has not both the polarities together, then it is a mind-construction.
The mind plays safe and it always creates a consistent thing. Life itself is very inconsistent and contradictory -- it has to be, it exists through contradiction. Life exists through death,

so whenever you are really alive you will feel death too, immediately, just there.
Any moment of great life will also be a great moment of death.
Any moment of great happiness will also be a great moment of sadness.
This has to be so....
So let this be remembered always: whenever you have a contradictory experience -- two things which don't fit together, which are there and are polarities and diametrically opposite to each other -- then remember, it must be real; you cannot imagine it. Imagination is never so logical.
It has been a good experience, and you can base your work on that experience and you can grow. But much will have to be done. Yoga is very good, you can continue it -- but alone it is not enough. Many more things have happened to the human mind which are not included in yoga, because yoga is a very ancient science -- five thousand years old -- and it has remained stuck there. A great science, but these last five thousand years are not included in it.
These five thousand years have been of tremendous evolution -- many things have happened of which Patanjali was not aware. And nobody can blame him, because how could he be aware? Such things have happened which were not even possible to think about; so much repression has happened. Patanjali was working with very simple people, so the whole system was developed for innocent, simple people. It was not developed for christians -- certainly not. It was not developed for twentieth century, modern man, whose whole heart is repressed, whose emotions are all dull and dead, who lives only in the head and whose whole body is cut off. Modern man is a monster. His life is not spread proportionately all over the body -- he is just confined to the skull.
Now, yoga functions all over the body, and the modern man is confined in the skull, so there are bound to be problems with yoga. Unless you start spreading all over your whole

body yoga will not be able to help much, and sometimes it can even be harmful if precautions are not taken.
Before one enters into yoga, one should pass through a few cathartic processes so that all poison that is there has been thrown out. Once the body is unburdened of repressed emotions, yoga comes easy and is of a great value and can lead you very high.

[Osho says that many practitioners of yoga spent their entire lives just working on the body and breath -- which are simply the foundation of yoga.]

One has to work on these aspects then move to meditation, samadhi....
So, good! If you can stay here for the time being, do a few groups, mm?

Prem means love and tantra means expansion -- expansion of love. And that has to be remembered. Mm? the more you expand your love, the more will be the possibility of your growth. So have a quality of love always around you -- walking, walk lovingly; talking, talk lovingly; even when you are sitting alone, sit lovingly. Remember that god is present everywhere, so we have to go on offering our love to him, in whatsoever form he appears -- in the form of a man, in the form of a woman, in the form of an animal, in the form of a cloud, in the form of a bird... whatsoever form, but we have to offer our love to him.
Even towards yourself you have to be tremendously loving, because you too are god's form. One has to love oneself, one has to love all. Love is prayer. And the more you love, the more you will feel your consciousness expanding, becoming bigger -- because whomsoever we love becomes part of our being, we include him. Mm? a bird on the wing, and we look at the bird with great love -- suddenly we are not two: the bird is inside us and we are inside the bird. That is the meaning of love, that we include the other in our existence, that the other is as precious as our own being,

that the other is not thought of as alien, that the other is part of us, that the other is yourself.
The more love grows, the more 'I' starts disappearing. Instead of 'I', 'we' becomes more and more potent; we start thinking in terms of 'we'.
For example, you are sitting by the side of a tree and you are feeling happy. A man who does not know how to love the tree will say 'I am happy.' A man who knows how to love the tree will pat the tree, hug the tree and say 'We are happy.' And there is a great difference!
Once that 'we' becomes mote important than 'I', the ego starts disappearing. And the disappearance of the ego is a great step in spiritual growth. Love functions as a medicine: the ego is a disease. So love more, just be loving -- for no reason at all! Not that the other person has done something, that's why you have to be loving; or the other person will do something to you, that's why you have to be loving -- no! For no reason at all. It is not a bargain, it is a sheer joy.
And fear will come many times, but now you need not be afraid, because you are not alone. So whenever you have such experiences -- they will be growing, more and more they will come -- just take the locket in your hand and the fear will disappear. The fear has to disappear, otherwise the fear will not allow you to go deeper into it.
The kundalini is arising -- on the first rung is much energy. By and by, it will move up the ladder. The more it moves up, the more fear will arise. So you will need me more and more.
Just remember me -- whenever you feel something is happening which makes you scared, just take the locket in the hand. That is the significance of the locket, that I remain connected with you. And change to orange, mm? Good!

[A visitor says: I felt greatly drawn towards you for over a considerable period and I also feel a very strong resistance and a fear. Can you say something about that in relation to me?]

Just this morning I was talking about this -- the same problem. It is natural: if you are attracted towards me you will feel afraid that this man is dangerous. To go too close means that you may disappear! I am like an abyss: if you come closer, you will be gone, gone forever, and there will be no possibility of going back. So fear is natural. Who is not afraid of an abyss, who is not afraid of nothingness? And here nobody is sitting talking to you -- just a nothingness! So it is natural. But you cannot escape, either! Now wherever you go -- you can escape to the very farthest comer, you can go to the moon -- I will haunt you. So the better way is to come really close and to see what it is. And you will not be a loser! You will disappear but you will not be a loser. In fact by dropping into the ocean the river disappears on one hand, but on another hand it becomes the ocean itself.

Every river must feel shaky when it comes close to the ocean -- naturally so. But there is no going back, either. How can the river go back? So let the fear be there, let the resistance be there: in spite of them take the jump.

What do you say? Become a sannyasin and forget all about it!...

It will be coming -- if you want to wait, you can wait. It will take a few days for you to recognise it. I have recognised it, mm? For me you are a sannyasin. You can take a few days -- you will be missing that many days, that's all.

And any day you feel like becoming a sannyasin, come back, mm? I will be waiting. Good!

[A sannyasin who is pregnant had written to ask Osho for any words he might say on childbirth.]

Just remain prayerful, meditative and delighting. When you start feeling that the child is coming, relax absolutely and help the child, don't fight it. Mm? we have been conditioned in such a way and we have been told that childbirth is very painful to the mother. That idea has been repeated so Long that it has become very deeply rooted in us. It is an auto-

hypnosis; there is no pain really. You believe, then it is there.

In fact, there is a possibility of great ecstasy when the child is born. Once you can know that ecstasy, no love-making will ever give you that much ecstasy again -- it is simply tremendous! So when you start feeling that the waves are coming, just cooperate, enjoy, start moving with the child, help the child -- and wait with great expectation, that great ecstasy is going to be there. You will feel a great orgasm coming all over the body.

Don't be shy -- if you want to sing, sing; if you want to just utter gibberish, utter gibberish; if you just want to make sounds, make sounds; if you want to sway and move, sway and move. Don't bother about what others will say -- just go into whatsoever spontaneously happens, and you will have known a great experience!

In fact, that should be a must -- because if the child's life starts with your pain, a conflict has started. The beginning is bad, and you will never have a real friendship with the child. He will look like the enemy: he has given you so much pain. So the very beginning of your relationship will be poisoned. If the child can give you great ecstasy, you will be grateful to him. And then there is the possibility of great friendship, of great love.

So it is a must -- not only for your being, but for the child's existence in the future, it is a must. What I am saying is that if it happens then the child will be very sane and will not have many kinds of mental illnesses that are naturally there with every child, with every human being, because the very beginning is wrong. The birth of a child in pain is a bad beginning, not a good start -- the relationship is already of the enemy.

So for these six or seven days, just relax, prepare, be joyful, meditate, pray to god. Just remember me, and when the child is coming take the locket in your hand and be ready for a great orgasm. And if it comes -- it will come, I will see that it comes -- don't resist! If you resist, it will be destroyed. It

cannot come against you, it can come only through your cooperation.
The primitives know how beautiful it is to give birth to a child. Never again does a woman come to that peak -- because it is the same energy source from where you attain the sexual orgasm. The child will be pushing the same energy source, will be trying to Come out of the same tunnel from where you attain your sexual orgasm.
In fact, why has this idea of pain arisen? My understanding is that sometimes if pleasure is too much it looks like pain -- it is unbearable, then it looks like pain. That's why this idea that childbirth is painful has arisen in the human mind. It is really too pleasant -- it is such intense pleasure, more than you have ever known before, so you misinterpret.
It is unbearable; the happiness of it is so much, intolerable, you start feeling that you will die. So the idea of pain has arisen. And once it has arisen, by and by, it has got into the deepest unconscious and from there it is functioning. Just remember for these six days, every night when you go to sleep, remember that it is going to be a great day, a great experience, and the highest peak that you will ever attain. And it is going to be so!
Let that day be of great ecstasy and meditation, of great joy. And if you can attain to an orgasm it will be a blessing to the child, because he will be coming out of a great orgasm, and you will feel grateful, always grateful towards him. You will always remember that day -- it is impossible to forget it. And your relationship with the child will have a different quality.
Everything is good, mm? Do you have a box with you? Keep the box just under your pillow, mm? so I will go on watching from the box. Good!

[To the father of the baby: Be there and help her to be ecstatic -- and don't be there with a long face!
... Tell jokes and enjoy, mm? Don't be there with a long face -- there is nothing to be sad about.

... And a few sannyasins can be there. You can put on some music and incense and dance and sing. When a new guest is coming...!
Invite a few sannyasins -- they can dance and create joy and some energy there. Very good!

[A sannyasin asks: When I'm in your presence or sometimes just in the presence of people who are trying to be awake, I feel a kind of fine radiation that helps me to be awake.... Is there anything to be done or to be understood about that that could help me, more than just basking in it?]

Mm mm. Whenever you feel that you need more awareness, just remember me, just visualise me. Close your eyes and feel my presence, and the same will happen! The physical presence is not needed, and once it starts happening without the physical presence it will be very easy for you to drop even that remembrance.
It is natural -- whenever you are in the presence of a person, you are pulled up. His powerful vibe takes your vibe, hooks your vibe and takes you up. But this can be done even when the presence is not there.
So, back home, whenever you feel like it, just sit silently and keep this box in your hands and feel me. Immediately you will see that that radiation is there -- because space and time do not matter. That's how, if a person still loves Christ, he will be helped; how, if a person still loves a buddha, he will be helped. A buddha can almost be contemporary if you are in love with him.
And just don't be worried about this, that you should do something -- nothing to be worried about. Bask as much as you can, and by and by you will be able to see that that presence is available everywhere. It is there in the silence of the trees, in the silence of the stars.
This world is full of god -- it is so crowded with god that there is no other space. You just need to become a little alert about it, and from everywhere god is pouring.

So don't be worried about for how long you should bask. Continue -- it is yours. And, basking, basking, a day will come when suddenly you will find others have started basking in your presence. lust continue to meditate -- nothing to be worried about. Good!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #25

25 April 1977 pm in Chuang Tzu Auditorium

[Osho gives a name for a centre in the West.]

This will be the name: shraddhan meditation centre. Shraddhan means trust. And that is the most significant quality for a seeker, to be able to trust -- because the whole movement is into the unknown. Unless you trust you cannot go into it. It needs tremendous courage to trust. Doubt is very easy, any fool can do that -- but to trust needs great courage. Through doubt we protect ourselves: we make our life secure so that nobody can cheat, nobody can deceive us. Through doubt we create a citadel around our being, an armour.

So from the citadel we are continuously watching people with distrust. Even if we trust people sometimes, that too is very conditional. It is as if I take my hand out of my armour, you take your hand out of your armour, and we shake hands. But our armours remain -- and at any moment, if the possibility arises where you feel afraid or I feel afraid, we can withdraw. Even in our love we trust only this much, we never drop the armour.

And 'shraddhan' trust, means to live vulnerably, to live in a way as if the whole existence is our family -- with deep friendship, with a feeling of at-one-ment with existence. Who is going to deceive you? There is nobody else to

deceive you; the other exists not. That is the meaning of trust, that the other is not. So how can the other be thought of as the enemy? The whole existence is very very affectionate towards you -- but you come to know that affection only when you start flowing towards existence. If you are closed, existence remains closed -- just because of you! Because you create a citadel around you, you create a barrier and the existence cannot reach you. And existence never interferes; it allows you total freedom. Even if you want to remain a prisoner in your own mind, it allows that too. If you want to become an island, it allows that too. God allows everything -- even to go against him, even to betray him.

Trust means that we have come to recognise the fact that we come out of this existence, we remain rooted in it, and one day we disappear in it -- so how can there be any enmity? So why doubt? One drops the armour. In that very dropping of the armour there is a radical revolution: suddenly you are back home. The enemy was never there; it was only in your eyes, it was a projection. It was out of fear that you created the enemy; once the fear is dropped, there is no enemy. Nobody can deceive a man of trust -- it is impossible!

I'm not saying that if you trust, then nobody can cut off your pocket....

[In India, pickpockets literally cut off the pocket of a person they are robbing, rather than just taking the contents.]

[Osho recounts the Zen anecdote about a burglar who entered the house of a Zen master to rob him.

The master not only made no move to stop him, but aided him in his search, suggesting things he might take.

The burglar, wondering what kind of man this was who would help himself to be robbed, took the possessions, but was hailed by the zen master as he made off. The master said the thief should thank him -- which he did, leaving more mystified than ever!

In due course the thief was captured, but pardoned when the Zen master, called as a witness, said he had given the things to the man and had been duly thanked....]

So the thief was released. He followed the master and the master said 'Where are you going? If you are coming to take something, please give me a few days!'
The thief says 'I am coming forever! You have robbed me -- you have stolen my heart.'
So it is not that a man of trust cannot be deceived, but he will not take it as deception. His compassion will remain the same, his love will flow the same way.
Trust is the greatest quality. When a man is in trust, trust-full, he is religious.

[A sannyasin said she had been sick with hepatitis, and watched the changes she went through: of wanting her mother to look after her; and of feeling inside a thick fog which was clearing. She also asked about her path and whether to continue with painting and embroidery; and also that she was not interested in any relationship.
Osho checks her energy.]

So the first thing: something really is changing, and very deep down. Help it, don't get scared. When the change starts coming you may start feeling very scared, because it will give you a totally new being -- you will never be the old again. So it is going to be a death and a birth. It may take months, but that is not the question. Allow it -- not only allow it, welcome it, nourish it, take care of it as a very very welcome guest. Become the host, let the change be the guest; take every care of it!
One has almost to take care of it as one takes care of a small boy: you have to mother this change. As one takes care of a small plant, one has to protect and water it. And it is so delicate: anything can go wrong. So just protect this and pour all your energy and affection and love onto it. Just

think that you have a baby, you are pregnant. This change has to be taken as a pregnancy -- the first thing.

And the second thing: it will be good if you start painting a little bit, or knitting. Any creative work will be good because any creative work is helpful for inner growth.

Creativity is a food, and people who are not creative rarely grow -- it is very rare -- because they are starved. We come close to god only when we create. If god is the creator, then to be creative is the way to participate in his being. We cannot create this universe but we can create a small painting -- we can create small things. And it does not make any difference whether you create a big thing or a small thing. Creativity knows no quantitative valuation.

A man steals two rupees; he is a thief. And another man steals two lakhs rupees; he is also a thief. Degrees differ, but the inner quality is the same.

So creativity is not concerned with quantity, it is concerned with quality. And it has nothing to do with what others say about your creations -- that is irrelevant. If you enjoyed doing your work, that's enough; you are already paid for it.

And the third thing: right now, if you are not feeling like relating with somebody, moving into a relationship, there is no need to force -- not at all. It almost always happens that when some change is happening inside, you will not feel like being in a relationship, because it is the same energy that a relationship takes. And if you are in a relationship your growth will stop, because it is the same energy that the growth needs. So now the growth and the relationship will become competitors.

It almost always happens that very creative people don't become related. Their relationship is also very strange and momentary, and their relationship is very eccentric. They are not good householders, they cannot become good husbands and good wives -- not possible. They are not even good mothers and good fathers. Their relationship is on and off, and few and far between are the moments when they can relate -- otherwise their whole energy is taken up by their inner work.

Poets or painters, scientists or mystics, may relate sometimes, they may be friendly, become a lover, but it is nothing like a continuity in their life. It is just accidental -- it does not make their essential core. And the reason is because their whole energy, the same love energy, is taken by their creativity, by their inner growth.
So right now if you start hankering for some love relationship, if you start thinking 'Something is wrong -- why don't I relate with people?' you will disturb the whole thing. Just wait -- if relationship happens on its own it is good, but you need not make any effort whatsoever for it.
If it comes some day effortlessly, it is good. Then it will not take much energy; it is effort that takes energy. And wait -- if it is not happening, very good, nothing to be worried about. When inner work is complete you will have enough energy released -- then you can relate.
Things are going very well. And your hepatitis has been really good, it has helped your body to be clean. That's why things have started happening -- you are unburdened. Good!

[A visitor said that he had always been a rebel, and in coming to Osho he feels in a strange position.]

There is no pressure there. Your resistance is giving you the feeling of pressure. It is as if you are pressing against the wall and then you feel the wall is pressing against you....
It is just resistance... it is just resistance. Just leave the wall. And the wall will not follow you and will not chase you and the wall is not concerned at all, not concerned at all! It is your self-creation -- the pressure. The wall is there but the wall is not pressing you....
You are afraid of the wall -- you are afraid that maybe the wall will crush you, so you are protecting...
And you are forcing the wall away, because you are afraid the wall may come closer. It is not coming at all -- it is simply there! You need not be worried about it, don't take any note of it. You are too interested in it; you are almost hypnotised by it....

That is a hypnosis! You are hypnotised. And if you go on pressing against the wall, naturally you will feel the pressure. You will feel the pressure as if it is coming from the wall -- it is your own pressure reflected....
First you have to understand this, that the pressure is created by you. That is very basic. Once you understand this, the pressure will disappear and you will be free. And you are free!
Nobody is trying to do anything to you. People are interested in doing things to themselves; they are not worried at all about anybody else here. Everybody is so engrossed in his own work -- nobody is interested at all in anybody else. In fact people are almost indifferent.
But you have a certain idea that you are not to follow the mass, you are not to follow the crowd -- and this is not a crowd at all! They are all in orange but it is not a crowd! They are all very unique individuals. They relate to me directly. The organisation is just for the name's sake -- it is nothing.
There is no mass trying to force you into a certain direction. Once you understand that, the pressure will be gone. And the pressure can be dangerous: if you are thinking about it too much you can be crushed just because of your idea.

It happened once: I had a friend, a very simple, innocent man, and he was a professor of English. He was really innocent, and on a celebration day he took some drug. He had never taken it before but some friends forced him.
He went outside the house and started shouting and screaming. The police caught him and for the whole night he had to be in the prison. Next morning I went and took him away from there, but he became so scared that he started thinking that the police were going to catch him again.
I tried in a thousand and one ways to convince him that nobody was interested at all, that he was not a criminal or anything. It was just a small incident -- if the police had known that he was a professor in the university they would not have even bothered him. Not knowing, they simply took

him. The moment I told them that he was an innocent man and it was just foolish of him, they released him.
But he wouldn't listen. A policeman walking on the road and he would hide in the house: 'The policeman is coming!' A police jeep going outside and he would start shaking and trembling and saying 'They are coming!' It became so much -- and he used to live with me -- that I started becoming tired of him.
He would not go to the university, he took leave -- because to go to the university he had to pass a few roads, and if he saw a policeman anywhere he simply lost all his sense. He became almost paralysed -- just seeing a policeman! Now, how to convince him?
In the night he would come and wake me saying, 'They are coming! I have heard the knock!' By and by, his imagination started working so much that he started imagining a thousand and one things -- that they had a big file against him, and this and that -- and he started imagining things that he had never done.
I had to ask a police inspector to come and give him a good beating. So the police inspector came. I told him the whole story; he understood it. I told him 'Bring a bogus file -- he wants a big file, and we will have to burn the file. Give him a good beating. I will persuade you and give you ten thousand rupees -- because he thinks that less than that won't do! He has ten thousand rupees, so I will give you the ten thousand rupees -- and later on you can return them, but now take those ten thousand rupees. He has collected ten thousand, he thinks less than that won't do.'
So the policeman came; he gave him a good beating. And when this poor fellow was being beaten he looked at me, and I could see how happy he was! He was saying 'Look! You were wrong -- this is the file! Look! The police have come, and you were just talking nonsense to me.'
And when I gave those ten thousand rupees to the policeman and the file was burnt in front of him, he was happy -- then he dropped the idea. But those six months were maddening! When, after two or three months, I

returned those ten thousand rupees he could not believe it. When I told him the whole story he could not believe it.

You are under the same pressure; it is just your idea. Simply drop it! Nobody is pressing you -- one thing.
The second thing: this distinction between truth and image can be carried to the extreme and can become a very absurd situation. In fact the image is as much true as the truth itself. It is of course true as an image, it is not true as truth The dream is also as true as the reality.
If you stand before a mirror it reflects you -- it is a true image. Certainly it is an image, but what is wrong in it? It reflects you. And you can move towards yourself from the image, but then you are not to move in the direction of the image; you have to go exactly in the opposite direction.
If you go in the direction of the image then you will have to enter the mirror -- you will not find anything there, and the mirror will be destroyed. But that is foolish! That is not the image's responsibility, that is your foolishness if you start moving into the mirror to find the truth of the image.
The image simply indicates that to find the truth you have to go against it. The image can be used as a way towards truth, it can be used as an indicator towards truth. It depends on us: the image has nothing to do with it, it is not responsible at all.
If I look in the mirror and I can see you, then I know you are in the room. I can find you -- the mirror has helped me to find you, the mirror is not the enemy. We have a mirror in the car to be able to see behind; it helps you. You are backing the car, it helps you.
My whole stand-point is that everything can be used for truth and everything can be used against truth. It depends on you. If you are intelligent you can use the image also, as an indicator.

[The sannyasin said he is cautious because the image of 'truth' is an escape.]

If you are too cautious, you will become too tense. You will not get truth -- you will even lose the image. Don't become tense, because truth happens in a relaxed state of mind.

[The sannyasin says: I can be relaxed... looking at the stars or the trees... because they're not telling me what is.]

Nobody is telling -- or they are also telling you! The roseflower is constantly saying what it is!
... In a different way, because he does not speak the human language, he speaks the language of the flowers. Man speaks man's language, man is not a flower.
There is a Zen book, 'The flower does not talk'. And I am going to write a book, 'The flower talks too'! Just the language is different.
... If you become alert that man speaks man's language, then you see that stones speak stones' language. You don't expect a stone to speak man's language, you should not expect a man to speak stones' language.

[The sannyasin says: But man can speak from the heart, and usually he doesn't.]

He has a head too!
... The head is just a mirror -- and the head can be used as a servant to the heart. In fact the heart cannot speak, it is dumb. It is always the head which speaks -- the head is the mirror.
Even when you say 'It is the heart speaking,' it is the head speaking. It is always the head, because the heart cannot speak; there is no speech possible through the heart. But the only thing is, if the head is speaking just from itself... then it is bogus.
... That means a mirror is reflecting something which is not there... But it is not happening so! And you can become too tense about it.

Drop tensions! Become more and more relaxed with human beings too -- because it is very easy to be relaxed with a pine. The real problem is to be relaxed with a human being! And unless you are relaxed with a human being, your relaxation is not of much use -- not much use.

So it is good that you feel relaxed with trees and stars, but start being relaxed with human beings too. You have a certain antagonism about human beings and that antagonism simply shows fear -- you are afraid. And fear is not a good quality; through fear one never reaches to the truth.

You are protecting, you are continuously on guard. This much cautiousness is not good; one needs to be without any guard sometimes. Mm? by and by, relax the guard.

And nobody is going to destroy anything, because that which is cannot be destroyed -- the first thing. Truth cannot be destroyed; at the most one can look in the wrong direction, that's all. And that too is not to be worried about. One should take things very easily.

My feeling about you is that you are too serious about it. That will give you a headache The head is enough -- plus a headache it is too much!

For a few days relax and start listening to human beings too! They also are trees, they are also stars -- of course higher, more evolved, more complex, so naturally there are more problems.

Sitting with a stone is very easy: the stone will not interfere, will not argue. If you say something it will not deny it. If you are going outside, the stone will not say 'Where are you going?' If you start talking to another stone, the stone will not say 'Where are you going?' The stone will not feel jealous; it will not say 'You belong to me. Where are you going? With whom are you talking and laughing? This is not good!'

... You are tense. This human reality has to be accepted. And nothing is wrong in it -- this human chattering is also good.

When parrots chatter we say 'Beautiful!', and when women chatter we say 'Ugly!' (laughter) This is not right, this is unfair. What I am saying is to simply have a more relaxed attitude about things.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #26

26 April 1977 pm in Chuang Tzu Auditorium

[A new sannyasin tells Osho she is unsure as to whether she should complete the last two years of her psychology degree....]

My feeling is, if you can complete it, it will be good. It may not be very beautiful to study, you may not enjoy it very much, but the ultimate result will be good. Studying psychology can be of help. Even though the psychology is not very correct it still gives you a certain understanding about the mind and how the mind functions. It is not very great, it is not very deep, but it can still give you a framework -- and with that foundation you can start working on your own and much can be known.
The mind of man is one of the most unknown things in existence. And psychology is very new, just like a child. It is just the beginning of the science -- not even much of a beginning, groping -- but this groping will become a science one day. And that's how something becomes a science.
For three thousand years man has been thinking about matter. Now he has been able to enter deeply into it and has come to know about the atom -- but man has talked about atoms for many centuries. Democrates talked about atoms two thousand years ago. He had no idea of physics -- just a groping. Of course his talk about the atom is just so-so, just talk. Mm? he is simply throwing arrows in the dark. His

definition of the atom is not of much value, but that he could even speculate about them two thousand years ago, before einstein, is of great value.
Exactly the same is the case with psychology -- it may still take two thousand years for the einstein of psychology to be born. Then freud will simply be a democrates who had been talking about the mind in the dark -- but he started it. Democrates started the idea of atoms; it remained an idea for two thousand years, but then because of that idea something happened. Without democrates there would have been no einstein -- he is the foundation. Howsoever immature he looks now, democrates is the foundation.
And exactly the same is the case with psychology. It is almost like democratian physics -- it will take a long time, but it is good to understand it.
There are many things we live without understanding We talk about love -- I have given you the name 'total love' -- everybody talks about love, but if you insist on asking 'What exactly do you mean by love?' a person is at a loss. He will not even be able to define it. We love, we know we love -- sometimes it is there and sometimes it is not there. We know it, but if we have to pinpoint it, suddenly it is mysterious.
Everybody talks about time, but if you ask what exactly time is, then even the greatest physicist is incapable of defining it. And so is the case with anger, with jealousy, with sexuality, with hatred, with all that we call our mind. Nothing is known.
Our knowledge is almost like a man who drives a car and who knows how to drive it but that's all. So he knows how to push a button and how to sit at the steering wheel, how to push the clutch, change the gear, and he thinks he knows everything about the car! He is not even aware that that is not the car -- the car exists under the bonnet, and if something goes wrong then just removing the wheel or changing the gear won't help.
Almost exactly like that we are living -- like a driver who does not know anything about the inner mechanism. If

things go well it's okay, you can drive, but if something goes wrong you are stuck. And much has gone wrong as far as man is concerned. So just being a driver is not of much help; you have to be a mechanic, you have to know the technology of the human mechanism.
So, if you are not too much against it, my suggestion is that you finish it. It will pay later on. And then you can enter into your own work upon it. It is one of the greatest adventures -- to go in -- and this studying of psychology will give you a jumping-board.
But still, if you don't feel like it at all, don't do it. Nobody should do anything which is not one's feeling. but if you have even a little bit of a feeling for it, it is better to finish it, mm?

[She asks: Maybe I can finish it here, in India?]

That's a far better idea! You can come and study here -- so you can be close to me and study also. That's very good.

Prem Sital. It means cool love -- prem means love, sital means very cool. It doesn't mean cold, it simply means cool. and there are three possibilities of love....
Love can be very hot -- then it is passion, lust. Sexuality is on top of it; it is very physical, the lowest rung. Opposite to it is cold love -- it is wrong to even call it love. It is dead love. It is a corpse, a corpse of lust. Sex has died and a coldness has entered. To call it love is a misnomer, but it is called love. It is very indifferent.
Between these two -- the dead love and the passionate love, the hot love -- just exactly in the middle is a point of transcendence where love is fully alive but lust is gone. Then it is cool love. It is not cold, because it is fully alive. It is not hot, because it is not lust.
From that midpoint there is a transcendence, and love becomes more and more prayerful. It takes the form of compassion more and more. That has to be remembered --

that is one of the great experiences of life, to attain to cool love.

[The new sannyasin describes some experiences which happened to him during meditation.]

Mm mm, that's very good. All the experiences have been good and significant -- but don't analyse them. Don't try to know what they are; just remember they have been good, then more and more experiences will be coming. If once you turn upon them and start analysing them, the process will stop.

This is something very valuable to be remembered, that when something unfolds inside you, don't jump upon it intellectually. Otherwise you will kill the flower. You will take the petals apart to see what is inside, what it is, but in that very dissection the flower is gone.

And the irony of it is that if you want to know what a flower is and you take the petals off, you will never know what the flower is. Whatsoever you come to know about it this way will be about something else -- maybe about the chemical constituents of the flower, the physical constituents of the flower, the colour and this and that, but it will have no reference to beauty. That beauty disappeared the moment you took those petals separately; the moment you dissected it you destroyed it.

Now whatsoever you have is just a memory of the flower, it is not the real flower. And whatsoever you know through it, you know about a dead flower, not about an alive flower. And that aliveness was the very stuff, the real stuff, that was growing, unfolding, releasing fragrance. And so is the case with the inner unfolding.

Meditation will bring many new spaces. And this has been very good! But if you turn upon it and start thinking about it -- what it is, why it happened, what it meant in the first place -- you bring in the mind. And the mind is poison. Then rather than watering the flower and the plant, you poisoned it.

The mind is very very good as far as machines are concerned, because it can take them apart and put them together again. That is the difference between a mechanical unity and an organic unity. Mm? you can take a car apart and put it together again -- nothing is lost, because there was no soul to be lost in the first place.
You cannot take a flower apart and put it together again. Even if you put it together again it will not be the same flower -- the soul is gone; it will again be just a memory of the old. It may look like the old but it is not, because it will not grow any more.
So the mind is very very clever as far as machines are concerned. That's why in the west where the mind has been developed to its uttermost, mechanisation has developed, technology has developed. In the East, technology has not developed, mechanisation has not developed, because we never bothered much about the mind. The mind is a mechanic, it is a technician: once you give anything to it, it will take it apart, put it together again and will see how it ticks, will find clues as to how it ticks, and will make it tick. This is good as far as dead things are concerned, but whenever you come to an organic unity, the mind simply destroys, it is not creative there.
Meditation is just the diametrically opposite dimension to the mind. So please, don't bring the mind in. Enjoy! They have been good experiences. More and more experiences will be coming of far more significance -- this is just a beginning. Remain open and available; if you think, you will become closed.
Remember the difference between enjoying a thing and thinking about it. When you are enjoying some food you don't think about it, you don't analyse it; if you analyse, you will destroy all its taste. When you are loving a woman, when you have fallen in love, you don't analyse love; if you analyse, love will disappear. Then you will be thinking about hormones and chemicals and a thousand and one things, but never about love. And if you say to your woman that your hormones are attracted towards hers and it is just a

chemical phenomenon, the woman will never look at you again. Even when a great chemist falls in love he keeps silent about his chemistry and his knowledge about chemistry; that won't help.
So love, beauty, god -- they are not things to be thought about, they are experiences to be enjoyed. Taste them, be drunk with them! Next time when light comes again, dance! Let it fill your whole being from the toe to the head! Let it vibrate through all the cells of your being! From the mind to the body let it resound, let it give you a shower! And it will cleanse you, it will purify you, it will bring back your innocence.
And many more experiences will be coming. Just go into them with great trust -- just as a small child, holding the hand of his father, goes anywhere the father is going. Now your hand is in my hand -- that is the meaning of becoming a sannyasin. Leave it to me, the analysis part. Simply enjoy and go into it.

[A sannyasin asks about relationships, her marriage, and whether becoming enlightened is more important.]

Love is crazy, so you cannot make it sane. Love is insane -- and that is the whole beauty of it! It is not rational, it is not even reasonable. And this happens to everybody: sometimes you feel like being in it and sometimes you don't feel like being in it. Sometimes you want to go away from the love object and sometimes you want to dissolve into the love object. Both are right -- you are not to choose between these two. They are both together, two aspects of the same phenomenon.
You have to understand; it is not a question of choice, just a question of understanding. It is like day and night together. You cannot always be in love -- that is difficult. Impossible! Sometimes one needs rest from love too.
So both these things will come up and down. Sometimes you are deeply in love and you don't bother about freedom. Sometimes you need your space and you think about

freedom, and you don't bother about love. But both are true; one has to come to an understanding.
So if you are living with [him], create understanding, talk to each other, and understand that sometimes he needs his space. And this is a problem: it may not happen at the same time to both of you. Sometimes you want to be with him and he wants to be alone -- nothing can be done about it. Then you have to understand and leave him alone. Sometimes you want to be alone but he wants to come to you -- then tell him that you are helpless!
So just create more and more understanding. That's what lovers miss: love they have enough, but understanding none, not at all. That's why on the rocks of misunderstanding their love dies. Love cannot live alone without understanding. Alone, love is very foolish; with understanding, love can live a long life, a great life -- of many joys shared, of many beautiful moments shared, of great poetic experiences. But that happens only through understanding.
Love can give you a small honeymoon, but that's all. Only understanding can give you deep intimacy. And each honeymoon is followed by depression, anger, frustration. Unless you grow in understanding, no honeymoon is going to be of any help; it is just like a drug.
So try to create more understanding with [him] too. And even some day if you separate, the understanding will be with you, will be with him, and that will be a gift of your love to each other. Lovers can separate, but the understanding that has been gained through the other, in the company of the other, will always be with you. That will remain as a gift -- there can be no other gift. If you love a person, the only valuable gift that you can give to him is some quantity of understanding.

[The Hypnotherapy group is present. One member says that although his physical body is relaxed, inside he feels tense or falls asleep.]

Sleep is a great spiritual activity -- don't be worried! It is far better than your waking hours; waking hours are more worldly than sleeping hours. Sometimes in sleep your mind completely stops, there are not even dreams, and you are very close to home.

Patanjali says that sushupti, the dreamless state of sleep, is almost samadhi -- almost. Just a little thing is missing, awareness -- that's all. If you add awareness, it is samadhi. Everything is ready: the mind has stopped, dreams have gone, thoughts are no more there, the whole body-being is relaxed. You are ready, just a little ray of awareness....

So don't be worried about sleep -- enjoy it! Sleep is divine, more divine than any other time in twenty-four hours. So accept it, otherwise that will create a tension in you.

And continue to do the exercise that I have given to you. Even if you fall asleep, nothing to be worried about. If one falls asleep meditating, the meditation goes on resounding down into the layers of one's unconscious. If doing prayer you fall asleep, the prayer continues in a subtle way.

Have you ever watched one thing? -- whatsoever is your last thought in the night will be your first thought in the morning. Watch it -- the last, the very last, when you enter into sleep. You are standing just on the threshold -- the last thought will always be the first thought when you again stand on the threshold and you are coming out of sleep. That's why all the religions have insisted on one praying before one goes to sleep, so the last thought remains of prayer, the last thought remains of god, and it goes and sinks into one's heart. The whole night it remains like an aroma around you -- it fills your inner space, and in the morning when you awake, again it is there.

Eight hours of sleep can be used as meditation. Now modern man has not much time, but these eight hours of sleep can be converted into meditation. So don't be worried about it. My whole approach is that everything can be used and should be used... even sleep!

And that tension will disappear. You are creating it, it is not really there. Because you want to do certain things -- you

are too ambitious about spirituality, and that ambition is your tension. Relax about that, too! It will happen when it will happen. When the season comes, when the spring comes, it will happen!
And there is no way to force it before its time. So whenever the time is ripe it will happen. Forget about it and in the meanwhile, enjoy. If you enjoy, the spring comes sooner, because your very enjoyment brings the climate closer and closer.
Ambition has to be dropped and then tension disappears. But I can understand your difficulty. Everybody is ambitious -- about the world or about god or about nirvana, but ambition is there. Slowly slowly, understanding arises and one drops the ambition. It will happen!

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #27

27 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin asks: In the lectures, I don't know, but it seems that you have looked at me very furiously, angry -- was this real? Was this just me? I don't know.]

It must have been you. You must have some resistance, you must be afraid of me, so you projected it. Otherwise why should I be angry with you? There is no reason at all.
You must be somehow afraid. When one is afraid one projects anger. If you are afraid of me you will think I am angry. Then you can rationalise your fear. Mm? then you can say 'This is why I am afraid -- because he is angry.'
If I am not angry then why should you be afraid? Fear becomes irrational -- and fear is irrational! But then you cannot support it and you start feeling restless about it and

there is no explanation, so it becomes difficult. The mind goes on finding explanations.
You are afraid -- that means somebody is angry, and that's why you are afraid. But it is your fear. Don't try to rationalise it; rather, try to understand it.
And it is natural, the fear is natural. I am not saying it is something wrong, I am not saying that it should not be -- it is just natural. Man is brought up in such a way that he is continuously afraid, and my feeling is that you must have been very much afraid of your father.

[He answers: That's right. I wanted to do the Primal but I couldn't.]

So it happens: if you have been very much afraid of your father you will project on me. Mm? I am your substitute father, so you start feeling that I am also angry. Your father wanted to make you in a certain way, and I am also trying to transform you in a certain way, so there is a similarity -- but it is just superficial.
I am trying to make you just yourself. Your father was trying to make you something else. Your father was trying not to allow you to be yourself, and I am trying here to help you to be yourself. In fact I am doing only that which has gone wrong with you. If you understand me rightly, I am undoing that which your father has done to you. So I am not your father! I am an anti-father.
But it is natural, because the father was the most important figure in your childhood. And whenever you come around somebody whom you look up to, whom you feel is very important to you, again a subtle idea of the father will come and you will start projecting. Then all the fears that were associated with the idea of the father will start surfacing in you.
Try to understand it: every child is angry. This is such an ugly society, this is such an ill society, that every child is angry. And it is not that the fathers and mothers are not doing anything for you -- they are doing their utmost, but

they themselves are in such a mess. They try to help you and they simply mess you up.
I am not saying that they are not doing their work -- they are doing too much. And they want you to be happy, but whatsoever they do makes you unhappy. They cannot help it, they cannot do better than this, because their own father and mother, their own society, their own tradition, has destroyed and corrupted them utterly. They can simply give you their disease, that is your heritage.
Each generation gives its disease to the new generation. This is what we call society, civilisation, culture. There is something so basically wrong that every child is angry. For everything the child is angry. He wanted love, he was never given it -- or whatsoever was given was never satisfactory, or whatsoever was given was only superficial, it was not real and authentic. Or even if authentic love was given, it was never given enough. The child is still hankering to hold his mother, the child is still hankering for the father to pat his back and say he is a good child. Nobody loved him; everybody tried to manipulate him.
From the first day the child is born, the manipulation starts. Immediately the doctor smacks the child, training has started, the artificial has entered. The child is immediately taken away from the mother. The child wants to be close to the mother. For nine months he was in the womb, he was part of the mother -- he wants to be with the mother. But the child is taken away.
Then, by and by, the child has to be forced to be alone. The mother will come only when there is some need, she will come only at a particular time. There will be a certain schedule for how many times she has to give her breast -- then she will come and give the breast.
In the middle of those periods, if the child wants the mother he is simply helpless. He cries, screams -- but the mother has been taught not to listen too much to his cries, otherwise he will start dominating her. So the child cries in his crib, cries deeply, feels helpless, feels that nobody is listening and nobody is coming, that there is nobody to look

after him, nobody cares. By and by he falls asleep out of tiredness, exhausted... by and by he stops crying. There is nobody to listen and nobody ever comes. The mother comes when she wants to come, not when the child wants her to come. He closes up.
You have not cried -- crying will help you very much. If you cry, your anger, your fear, will dissipate and disperse. No child has been allowed to cry and no child has been listened to; so one closes, one becomes hard. One starts thinking 'What is the use of it all? Why should I cry? I should become hard!' But the more hard you become, the less sensitive you are. The more hard you become, the less flowing; the more hard you become, the more dead. So one drags through a dead life and is afraid to cry.
It is very difficult to find a man brave enough to cry easily, naturally, and to let tears flow -- very difficult. He has become very adamant that it is useless, it is meaningless. There is nobody to respond; the whole sky is empty, and one has to be on one's own.
This hardening is there -- that I can see. And behind that hardening is fear, anger, frustration. Next time you come, do the primal, mm? It has to be done -- it will be of great help.

[The sannyasin then says he has not been able to sleep well for two years. In reply to Osho's question, he says he has not been in a love affair since two years.]

For two years you have not been in any love affair? That's bad! You need the warmth of a woman -- that will give you sleep too. There is nothing like a woman if you need a good sleep. She will be your mother, she will give you warmth. That's exactly what you are missing.
So find a woman, find a friendship; that will help your sleep. That will help your anger to come to more normal proportions too -- your fear will be less. When love is there, fear is less. And it will help your mind also -- it is continuously chattering. It will be helpful.

Find a woman, don't be afraid. That must be a fear again! ... if you can find a woman... and there is no problem in finding one. One has just to open a little, just approach a little -- because women need as much love as you need! They are seeking a friend as much as you are. So one just has to take the initiative. Before you come back, this is your meditation: find a woman and go whole-heartedly into it. That will help many things and many blocks will disappear. Keep your heart open: if some love affair happens, don't be shy and don't be afraid. All women are not your mother! Once a boy has become afraid of the mother, he is afraid of all women. Once a girl has hated her mother, she will hate all other women. It is just that a programme is there in your mind.
Try to open a little, mm? and continue to meditate. Good!

[A sannyasin says that he lives in the forest and kills animals, including his chickens and rabbits, in order to eat -- but he doesn't feel right when he kills.]

No, it is better to drop it....
It is better by and by to drop it. You will not be able to kill soon -- soon you will become almost incapable of doing that....
You wait! I will see to it. Yes !

[He asks: How about fish?]

All has to go by and by. I am not saying to drop it immediately, but the mote happy and joyful and silent you will be, the more impossible it will become to kill.

[The sannyasin says: I've lived with the Eskimos in their villages and I've been with them when they kill, and there's such great happiness when they kill.]

Because they don't understand anything....
They don't feel bad because they are not yet that aware...

They are happy -- animals are happy.
But the happiness that I am talking about is a very different happiness. Eskimos are happy like small children, but that happiness is not much; it is just basically ignorance. There comes a happiness which is not ignorance but awareness, and then things are totally different.
I'm not saying to stop, because I never say to stop anything. I'm saying simply: go on meditating, go on loving more and more, and by and by you will see: it will become impossible. And the day it becomes impossible is a great liberation. Then you will have a totally different vision of reality.
When you kill animals or fish or anything, you cannot love god. Why don't you kill man?...
It is the same! Why can't you become a man-eater? There have been tribes, cannibals, and they were very happy. Whenever they found a missionary -- they were really happy, mm? it was really a great day. They have the real taste of christianity! Nobody knows what christianity is -- only they. But we don't kill man because that will be a very ugly act against god, against ourselves.
So the more you become alert, the more and more you will find this. You love a dog -- you cannot kill and eat him. You love your horse -- you cannot kill and eat him. Wherever some personal intimacy arises it becomes difficult to kill. Any personal intimacy with any animal, and you will not be able to kill. You can kill only because you remain impersonal.
But when you really become a meditator you will find a personal friendship arising with the whole existence. It even becomes difficult to cut a tree! And that is a great experience, to be in such love with existence.
There is no problem -- because you can eat without killing, so eating is not a question. Just for a small taste on the tongue, killing life is simply absurd. You are not dying: if you don't eat animals, you are not going to die. Fruits are enough, vegetables are enough, a thousand and one things are available -- you are not going to die. So just for the

taste... and the taste is just on the tongue; once you swallow it, all is gone.

But I am not saying to you stop it, because I never support any repression. If you have the idea to eat meat, you have to continue. Only when you become capable of love, more love, will you become incapable of killing. Then it is good, then it comes on its own accord.

That's why, in India, if you talk to a Buddhist or to a Jaina, they cannot believe how Jesus could eat fish or could eat meat. It is impossible for them to conceive of it -- a man like Jesus? And they have something in it!

They cannot conceive of Buddha eating meat, because that is going against the whole idea of love, compassion, friendship.

Mahavira would not even eat a green fruit. He was the ultimate in that understanding, nobody has ever surpassed him. He would eat only ripe fruit which had fallen from the tree on its own accord. Because he would say that if you take a green fruit which is not ripe from the tree, it hurts the tree. Why hurt? When ripe fruits are available, when trees are dropping them by themselves, why be in such a hurry? And he lived beautifully -- there is no problem.

And for the first time science is making it possible that the whole of humanity can live without killing. Up to now it was not even possible, but now synthetic food will be available. Now we can create more food in millions of ways. Food can be created out of seawater and food can be created in many more ways. Now there is no need -- if just out of old habit man continues, that's okay, otherwise there is no need. Man can live and will live a higher quality of life -- of more love, of more compassion, of more joy.

But I am not saying to stop, remember. I am not saying to stop it -- but when the idea comes, then don't go on forcing just because of old habit.

If you start feeling that you cannot kill animals, then stop -- not before it! If one day suddenly you cannot eat fish, stop, but up to then you can continue. Mm? that day will come!

... I am not going to allow you to remain an eskimo, mm? Good!

Deva means divine and anima means the power to become infinitely small, the power to become almost a nonentity. And that's the way to god.
Not to be is the way to god. To be is to be in the world, to be is to be an ego, to be is to be separate from the cosmos. Not to be is to be one with the whole. And in the effort to be is the whole anxiety, in the effort to remain separate is the whole insanity of man -- because we are doing something which is not possible, we are doing something impossible. If we go mad doing that, it is just natural.
We are part of the whole, there is no way to exist separately. And that's what man has been doing down the ages -- trying in every way to exist separately from the cosmos. This megalomania of man -- that he has to be superior to the whole, that he has to be separate from the whole, that he has to be in control of the whole, that he has to conquer the whole -- has been a great disaster. It has not happened, because it could not happen, but in trying to achieve it man has lost all joy, all capacity to celebrate.
In trying to be, man has become simply a dead and dull thing, a very much afraid and scared being -- because he is constantly afraid of being lost in the whole, so wherever there is a possibility that his boundaries may be blurred, he avoids that possibility. He will not love, because in love the boundaries are blurred. He will not become deeply intimate with anybody, because in the intimacy again boundaries are blurred.
He cannot pray, he cannot surrender, he cannot accept, he cannot trust -- because wherever he comes across this phenomenon that his separation will be lost, he will no more be an entity, a trembling arises in the heart. He slinks away, shrinks away.
This word 'anima' comes from yoga. Mm? they say there are eight special powers of the yogi. One special power is 'anima', and that is his power to become infinitely small,

almost a nonentity, 'Almost', I say, because even when you have become a nonentity your essential being is there, your essential consciousness is there -- in fact it is more so than ever.
It is paradoxical: when you try to be, you become a nonentity. And when you start becoming a nonentity, you are for the first time.
So we can say if you really want to become, drop becoming. We can say if you want really to be, eternally to be, then drop all the efforts of being -- accept non-being.
That's what Jesus means when he says 'Those who try to save their lives will lose, and those who are ready to lose them will be saved.' And sannyas is a beginning of losing oneself....

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #28

28 April 1977 pm in Chuang Tzu Auditorium

Anand means bliss, mani means diamond -- bliss diamond. And everybody is carrying that diamond within his soul. If we are feeling like beggars, it is just because we have not looked into our being, otherwise everybody is born an emperor. God never creates any beggar, that is an impossibility -- god cannot do that.
There is an anecdote about a great saint who used to say that god is omnipotent, he can do all things. One day a man came -- a crazy type of man -- and when this saint was saying 'God can do everything, he is omnipotent, all powerful, ' that crazy man started laughing and he said 'Can he create a beggar?' The saint remained dumbfounded, then he said 'No, I am wrong -- he is not all powerful because he cannot do that.'
God cannot create a beggar, because god can only create himself. When a painter paints, he paints his own life, he

paints himself -- it is his autobiography. If you look deeply and if you search rightly, through the painting you can know everything about the painter: was he a madman, was he happy, was he sad, was he a man or a woman, young or old, fulfilled or frustrated? If you go deep into the psychology of the painting you will start finding hints about the painter.

When a writer writes a novel it is, in a vicarious way, his life story. Howsoever he tries, there is no way to hide it -- just remove the superficial and you will find his heart beating there.

God creates: he can create only himself, there is no other way. This world is his autobiography -- each human being is his poem, a song.

So we are carrying the most precious diamond possible -- but if we don't look within we remain beggars. The diamond is within, and our eyes are outwardly focussed. Our kingdom is of the within, and we are looking for it in the without -- hence we go on missing. So our eyes just have to be turned in....

[The new sannyasin said she had done groups in the States but they were not "formal" groups.]

It will be good if you do a few groups here -- that will be of tremendous help. And it is good to do them in a formal way, because your mind is a structure; it can be destroyed only by an anti-structure. Yes, one has to go beyond structures -- this structure and the anti-structure, both have to be left behind -- but right now if you simply yell without any structure, it may give you a little relief but nothing of much value will happen out of it.

There is a method in yelling too, there is a method in being mad too. When you are mad with a method it will bring you to new spaces of being. Yes, that method has to be dropped finally.

It is almost like there is a thorn in your foot and you take it out with another thorn -- then you throw away both. The

mind is structured, it is the thorn in the flesh: it can be taken out only with another thorn. And the other thorn has to be more strong than this one, otherwise it will not be of much help.
So something very powerful and very structured is needed to destroy this old structure. Once it is destroyed, then the other structure is not to become your structure -- that has to be dropped. Then one is free and can live an unpatterned life . . . one can become a bee and collect much honey from every source.

Anand means bliss, madhu means honey -- so become a bee and collect as much honey as you can! And it is all over the place. It is the very stuff that the existence is made of: it is made of sweetness! The taste of existence is delicious, but we have forgotten how to taste it, we have forgotten the language of sensitivity. So we are like blind men passing through a garden: thousands of flowers are there, but for the blind man no colour exists.
And it is not only a blindness of one sense, all of our senses have gone blind. We hear only the very superficial; the deeper is missed. We touch but we touch only the body; the spirit is missed. We see but we see only the surface, the form -- and the formless is missed. And in the formless is bliss, in the spirit is bliss. So one has to see so deeply that the eyes can penetrate the body and reach to the very heart, to the very core. And this is possible.
We are using our senses only at the minimum. When they are used at the optimum, you don't see any world around you -- you see only god! God and the world are not two things. When senses are functioning at the minimum, god looks like the world. When senses are functioning at the optimum, the world disappears and there is only god.
So one has to live so intensely, so totally... and that's how one becomes a bee and collects much honey.
... Do a few groups here too, mm?
Much is going to be happening -- you are just on the verge, you don't even need a push. Just the feeling that somebody

is there who will look after you, is enough -- and I am there to look after you. From this moment you are not alone!
And that's all that you need, just the confidence that now you can go into the unknown, that there is somebody who knows where you are going, and there is somebody who will not allow you to go astray -- that there is somebody, if something goes wrong, who will put it right -- that's all. Otherwise, you are just on the verge. Your energy is perfectly beautiful.
Good! You have come home!

[In the morning discourse Osho had spoken of a group in the West called action analysis. Tonight a sannyasin, who had lived with this group, said: I learned very much about myself, but nothing really changed for me.]

It cannot happen, mm? It is a good start but something is missing in it. I looked at the literature you sent.
It always happens that whenever people stumble upon a small truth they exaggerate it, and they try to make out of that small part a whole philosophy. And then they forget that the partial truth is not the whole truth; and once you start thinking of the partial as the total, you are getting into trouble. This has happened millions of times on the earth....
Each time a man comes across a fragment of truth, the mind jumps upon it, starts spinning and weaving a philosophy out of it -- and then exaggeration and absurd claims follow.
The action analysis is basically right, but it is not the whole thing. In fact it is not even inside the temple -- steps are a must, but if you stand on the steps and you think that you have entered the temple then you are just fooling yourself. Steps are needed -- without those steps nobody will be able to enter into the temple -- but those steps are not the temple. They are needed but they are not enough. But it happens always....
The basic idea is perfectly right, that one has to come to release all sorts of repressions. And one has not to be miserly about that: one has to throw out everything, one

has to vomit everything. Whatsoever the society has forced inside, all has to be thrown out; it is a cleansing process.
In yoga we call it rechan, a catharsis -- it cleanses the body. Vomiting is good when the body is poisoned, but if you think that vomiting for the whole life is life, then you are going to be crazy. Vomiting is good in fact just because you can eat again, because the poison is thrown out. If a person thinks that because he feels very good after vomiting then he will go on vomiting, he will go crazy. That's what is happening. It is happening in many other places also. Wilhelm Reich and Lowen and bio-energetics and many groups are evolving in the West which have taken a very small part, the part of vomiting -- that things have to be catharted and one has to allow all emotion to come up. Very good to cleanse the system, but then what?
Then the real work starts. When you have cleansed the system then the container is ready: now you have to invite something bigger than you, so it can fill the container. That is where they are missing -- they think that there is no need of any mysticism. That is foolish.
Mysticism simply means that something more than you is needed -- that's all that mysticism means. It means that you are alone, you need the support of the whole existence. Alone you are nobody, empty. With the support of the whole existence you are tremendously precious. You will cleanse your body so that existence can penetrate you. You will become a vehicle to something greater than yourself -- call it god or call it anything you like, that is not the point; 'xyz' will do.
That idea -- that action analysis is enough of a religion, that nothing else is needed -- is foolish. It is going beyond the limits, it is claiming too much. And in the west, because the only mysticism that people know of is christian, people start talking as if they understand all sorts of mysticism.
Christian mysticism is not much of a mysticism. If one wants to understand mysticism one has to come to the east. And we have developed such varieties of mysticism. Buddhist mysticism has no god in it, not even the concept of the soul.

It is one of the deepest sorts of mysticism -- no theology of god, no theology of the soul, no theology at all. A non-philosophical approach -- very existential, does not depend on logic, logic-chopping, verbalising, theorising, no! It depends on experience. And experience can be gained through action analysis.

So I was really feeling sorry for the group -- good people, on the right track, but still gone astray. Sometimes it can happen that you are on the right track, but if you become stubborn and you don't move from there, even the right track cannot do anything. Sometimes a man who has been moving on the wrong track may arrive -- at least he is moving; some day he may find that this is wrong, but he is moving, so he can move any way. But a person who is on the right track and is stuck and thinks 'Now this is the end'.... Man's mind cannot comprehend the total, so there is no end.

So write to your friends there -- let them come. It is a good process, but something plus is needed.

One thing I felt very sorry about in that group... I doll t ordinarily feel sorry for any group, because if some group is going wrong then there is no question of feeling sorry -- but I really felt for that group. They are good people, on the right track -- just standing on the steps, just a knock and the doors can open -- but they are not knocking, because they say there is no temple and there is nobody inside.

One thing I do not like is that they say there is no need for any mysticism. They don't know anything about tantra -- tantra is the deepest core of mysticism. They think only of repressed christianity, repressive christianity. They don't know that in India we have tried all that can be tried; now Tantra is the ultimate in that effort.

Tantra is not life-negative at all; it is absolutely life affirmative. It affirms life with a total heart, but still it says that this life is just the beginning of life -- there is much more to it.

That's why although you were there for one and a half years.... It has helped -- your body is cleaner, you have

become a better container. But just to become a container will make one start feeling frustrated. Then what next? The container needs to be filled with something.
You have prepared the ground, but it is not the garden -- you have to sow the seeds. You have removed the roots, you have removed~the old grass -- that's good, that was needed; without removing it, if you throw the seeds they will be lost in the weeds. You have removed all the weeds and now you are sitting, and you think this is a garden -- but there are no flowers. Just by removing the weeds, roses will not come.
Catharsis is removing the weeds; then you have to sow the seeds.
That's one thing. Another thing: they think that all art will disappear if a person moves through action analysis. That too is foolish. Yes, much art will disappear, but not all art. Ninety percent of art will disappear if a person really goes into a deep process of cleansing, because ninety percent of art is insane. That art will disappear, but ten percent of art which is really art will not disappear -- in fact it will become more and more strengthened. Zen art will not disappear. Yes, if Picasso goes through action analysis, his art will disappear -- that is certain. Salvador Dali's art will disappear, vincent van gogh's art will disappear. Maybe if Nijinsky goes through action analysis he will not dance any more -- it is possible.
But Zen masters' art won't disappear. In fact it appears only when you have become absolutely clean, because it is not out of madness, it is out of fullness; so there is a distinction. When you look at Picasso's painting, if you look too long it will drive you crazy. It comes from a crazy mind. It is almost as if he is relieving his craziness in painting -- it helps him. It certainly helps him, otherwise he will go insane. He can relieve his madness on the canvas and he feels relieved; it is a sort of safety measure.
But if you watch too long, from that painting you will start feeling certain weird vibes -- they are there. And you will start feeling a strain on you, a tension, an anxiety. You will

not feel graceful, you will not feel blissful; you will feel tom apart, you would like to escape from this painting.
But if you look at a Zen master's painting, you would like to sit in front of it for hours, for days, for months. One can be lost in it, one can attain to samadhi through it -- because it comes out of samadhi, it comes out of the ultimate understanding, it comes out of love and compassion. It comes out of health and sanity: it will give you sanity. Meditating on it, you will start feeling the rhythm of the painters.
These two things are just dangerously wrong. Otherwise, action analysis is a beautiful process. And it is good that you have been there, mm? Tell your friends to come here.
... Become part of the orange family here, relax, mm? and think more in terms of something that is going to descend in you. Be receptive, be welcoming, be open. Catharsis you have done enough -- now you need just an opening. If love happens, allow it; if prayer happens, allow it. And drop these ideas, that mysticism and art will disappear. Mm? one and a half years is a long time -- they must have put these two ideas into your head very deeply. Simply drop them, because those are the two most creative possibilities.
If poetry enters your being, if art and music and dance enter your being, you will be more ready for god. In fact before god comes, music comes, poetry comes, painting comes, dance comes. They are the angels of god: they come first, they prepare the ground, and only then does god come. Art is the beginning of mysticism.
It is just as when a guest is coming to your home and you decorate the home and clean it, make everything right and then wait.
Art is decorating your inner being for that great guest to come. So both are needed -- otherwise you have followed a very right track, mm? and things will fit with you.

29 April 1977 pm in Chuang Tzu Auditorium

Deva means god or divine and pashianti means clarity, vision. capacity to see. Capacity to clearly see god -- that will be the meaning of the whole name.
Everybody is born capable; somewhere on the way we lose the capacity. Every child comes with a very clear vision of god, but by and by we force him to forget; we force him to remember the world and forget god. We change his gestalt: we try to focus him on things -- money, power, prestige, ambition. By and by, we orient him towards matter; and his orientation towards the divine becomes more and more foggy, unclear, and is lost.
Somewhere near the age of two or three, the vision is no more there. That's why if you try to remember your past, you can remember at the most up to the age of three -- at the most, otherwise up to the age of four. It is very rare to remember beyond the age of three because at that moment your gestalt changed: you became focussed on matter, you started speaking a different language, you started becoming alien to your own being, you started being unnatural, patterned, so a rift, a great rift happened.
The child was natural, spontaneous, the child was living moment to moment, the child had an authenticity. He was never false, he was never untrue; he would never deceive anybody. He had no politics, he was not yet a politician; he had his original face.
By somewhere around the age of two to three he started wearing a mask, he became a human being. That is the fall Christians talk about. Up to that age he was part of god, he lived in the garden of eden.
Adam was expelled near about the age three. Every adam is expelled -- and it is not the serpent who seduces him, it is the society. It is not the devil -- it is the priest, the parent, the civilisation. It is the collective mass that seduces every

child. In the name of education, in the name of training, in the name of doing it for his own good, a great rift happens. Suddenly the whole dimension changes, the child is no more spontaneous. He starts feeling awkward, embarrassed, starts feeling shy, ashamed.

Mm? that is the story of Adam's expulsion -- when he ate the fruit of the tree of knowledge, the first thing he remembered was that he was naked. He started feeling ashamed because he was naked.

Watch the day that a child starts feeling ashamed of his nakedness: that is the day that the rift is happening. That is the time when the child will fall from his divine innocence into human knowledge, into human calculation, human cleverness, cunningness. That is the meaning of the fruit of the tree of knowledge: the child has become a knower, now he knows.

And the most ancient meaning of the word 'know' is sexual. In the old books it is said 'Adam knew his wife.' The day a child becomes aware of his sexuality, knowledge has happened. The day a child recognises that he is a boy or she is a girl, or that he is meant to be a boy, meant to be a girl, this way and that, and starts thinking of himself as a sexual being, the child has entered into knowledge.

All knowledge starts with sexual knowledge, all knowledge is based on sexual knowledge, and then innocence is no more there.

I am saying this to you because sannyas means falling back into that innocence. again.

Sannyas means again entering into the garden of eden. Sannyas means that we have known and recognised the fact that the society has corrupted us -- now we will not allow the society to corrupt us any more. Now we will live out of innocence and not out of calculation.

That's what sannyas is all about, that now we will trust rather than doubting. Even if we are deceived, it is worth it -- but we will trust! Even if a thousand and one times we are deceived, our trust will not be broken. Now we are going to stake everything on trust and with that stake.... It is a

gamble, it is the most adventurous journey possible that a man can ever think of.
Once that stake is made clearly and consciously, once that commitment is made clearly and consciously, suddenly a change of gestalt. Again you are no more focussed on matter -- you are unfocussed from matter and your focus changes towards god. It is a sudden illumination, a satori.
Sannyas has infinite significance. It is not a change only of the clothes -- it is a change of your inner being. It is a new dimension entering into a new world -- new in a sense because you have forgotten about it, otherwise it is the same old world that you were born in.
So this is just symbolic, the name, and I can see the possibility of the new gestalt arising very soon.
It is one of the most beautiful names I am giving to you.

Deva means divine, archan means prayer -- a divine prayer. Prayer is something that you cannot do, but that you can be. It is not a question of doing, it is a question of being. A man can become a prayer. Nobody can do prayer -- what will you do? But one can become prayer, one can be prayer-full.
The idea that prayer can be done has misled people. It has created the sunday religion, that once a week you go to the church and do prayer and you are finished with religion. That's a very easy way to get rid of religion. You feel good: you have done the prayer, or at the most if you are very sincere, you can do it every night before you go to bed. You can just say a few ritualistic words which have been taught and which you have learned like a parrot. It is parrot-like, it is not prayer.
You can repeat it mechanically, fall into bed and go to sleep. You can finish it in a hurry, but it doesn't change your being, it doesn't change your style, it doesn't bring any light to your life, it does not create any love.
If this type of prayer was really creating love then the world would have been totally different: there would have been no Christian wars, Mohammedans would have been peaceful

people, then Hindus would not have fought and killed. But that has not been the case.
Hindus and Mohammedans and Christians and all, they have been killing each other -- and they are all people of prayer! They all go to the temple and to the mosque and to the church. In fact they fight because of the mosque, because of the church, because of the temple; they fight because they are people of prayer! This is absurd, this is patent nonsense -- if any nonsense can be patent, this is it!
Prayer has not changed the world -- that simply means that prayer has not existed yet. There have just been a few people sometimes, here and there, few and far between. Those few people have really been the solace of humankind, but their way of prayer is not of ritual, it is not parroting. They live it, they move into it, they breathe it!
So when I am giving you the name 'deva archan', it is an indication to be more prayerful.
Walking, walk prayerfully. Talking, talk prayerfully -- because you are talking to a god! Listening to the wind passing through the trees, listen carefully -- because you are listening to god. Listen prayerfully -- because all is god, and all ground is holy ground, so each step has to be taken very very carefully, very lovingly, very respectfully. So whatsoever you do, do it prayerfully.
You are always in the temple -- the whole earth is a church of god! We are never out of it anywhere; we are always in it. This remembrance -- -that god is everywhere -- will change you.

FOR MADMEN ONLY (PRICE OF ADMISSION: YOUR MIND)
Chapter #30

30 April 1977 pm in Chuang Tzu Auditorium

[A sannyasin, who is leaving, says: Would you say something about dying? I'm very much engaged with that. I awoke last night and suddenly I saw how absolute it was. I've never seen it before like that -- I could hardly get any air.
In response to Osho's query she says she likes Kundalini meditation best.]

So continue Kundalini in the morning, and in the night before going to sleep, start a death meditation. Just lie down, put the light off, and start feeling that you are dying. Relax the body and feel that you are dying, so you cannot even move the body -- even if you want to move the hand, you cannot. Just go on feeling that you are dying -- a four or five-minute feeling that you are dying, dying, and that the body is dead.
And through this five-minute experience of dying you will feel a totally different quality of life. The body is almost dead -- it is a corpse -- but you are more alive than ever!
And when the body is dead, the mind by and by stops thinking -- because all thinking is associated with life. When you are dying, the mind starts dropping. After two or three months you will be able to die within five minutes. The body will be dead and you will have just a pure awareness, a luminous awareness. Just something like a blue light, that's all. You will feel a blue light just near the third-eye centre, just a small blue flame. That is the purest form of life. And when that blue flame starts being felt there, just fall asleep. So your whole night will be transformed into a death meditation, and in the morning you will feel so alive, more than you have ever felt -- so young, so fresh, and so full of juice that you can give to the whole world. You will feel so blessed that you can bless the whole world.
And this death meditation will make you aware that death is an illusion. It does not really happen -- nobody has ever died and nobody can really die. Because we are too much attached to the body, it seems like death; because we think the body is our life, we think it is terrible.

And this is one of the greatest preparations for death. One day death will come: before it comes, you will be ready, you will be ready to die!

When buddha was dying, he asked permission from his disciples. He said, 'Now I am ready to die. Within a few minutes I will disappear into myself. If you have to ask something, you can ask it.'

They had nothing to ask, because for the whole life he had been talking to them. And this was no time to ask anything -- even if they had many questions, this was no time to ask them. They started crying and weeping. He said, 'Don't cry and weep -- because my whole message for the whole of my life has been this, that nothing dies. I'm simply going home... I am turning in.'

Then he sat in his posture, closed his eyes, and it is said that people could see that his body started dying. They could see that the body was becoming a corpse -- and he was alive! The body turns into a corpse: that is the first phase, buddhists say, of death.

In the second phase, his thoughts started disappearing. Those who were very very aware, those disciples who were real meditators, could see his thoughts disappearing, falling from his head just like old leaves falling from a tree. They could see that the thoughts had been renounced: the second stage was fulfilled.

Then the third stage: his heart, his feelings, started disappearing. They could see the smoke arising and the cloud arising, and everything was gone.

And then the fourth stage: he disappeared into the unknown. Those who were enlightened amongst his disciples could see even that, that his drop had fallen into the ocean.

These four stages: first start a simple meditation of five minutes of dying. Then just watching for the blue light to appear at the third eye. Then go to sleep. By and by, you will be able to see all these four stages. Slowly, slowly, you will become aware -- and that will be the greatest preparation. And then you can really die!

Some day when death comes, you can accept and welcome and go into it with great love. Then death is the door to the divine.